Stri Dharma

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NOTES AND COMMENTS

Women Candidates for Parliament

It has been a great disappointment to British women that no new Women Members of Parliament were elected at the recent General Election in Great Britain. Lady Astor and Mrs. Wintringham have retained their seats and are again the only two women members of the British Parliament. Twenty-six other women contested various constituencies but in all cases failed to secure a majority of votes. Miss Margaret Bondfield, a Labour candidate, secured over 14,000 votes, but was defeated by some hundreds. At least six other women candidates came second in contests where there were three or four candidates and if the elections had been on a Proportional Representation basis, as they were in Ireland, at least these six extra women would have now been representing the views of women in the House of Commons. The old system of election been has long considered inadequate, for in an election where there are three or four candidates the man who gets, say 4,000 votes, while the others get 3,500, 2,000 and 500 respectively, really represents a minority of the voters of his district though he has won more than the second candidate. Proportional Representation is a system which remedies this absurdity by asking each voter to select the candidates in their order of choice and ensures through special counting of the votes that the candidate who secures the greatest number of second choice votes will also be elected. Women everywhere should press for the introduction of this system of counting the votes at elections. It has proved very practical and satisfactory to everyone in the countries in which it is used and it would be a great help in India also which should not perpetuate systems which are considered out-of-date elsewhere. Women must press for Proportional Representation in any new schemes of Reforms or in any Constitution which may be drawn up for India.

Temperance

A large and popular Fancy Fair is held annually in Madras and attracts crowds of people. Until now intoxicating drinks of all kinds have been allowed on the premises in licensed booths, but this year the Temperance Societies of Madras City got up an agitation against this encouragement of the drink traffic, and their efforts succeeded in so much impressing the City Councillors that a Resolution was passed by the Madras Corporation refusing permission for the sale of drink at the Fair. This is a great step forward in preserving the ancient sobriety and morality of the masses of Indian people who are out seeking pleasure and recreation. A number of women took an active part in the meetings held by the temperance advocates. This is to be expected, for women most realise the suffering and impoverishment that follow expenditure on intoxicants. Drink shops should be closed in all similar Indian pleasure resorts and Madras Corporation is to be congratulated on the firm stand it took in face of much opposition.

Women Municipal Councillors

The Group Photograph taken at the recent meeting of the Women's Indian Association in honour of the Women Municipal Councillors has turned out a great success, and those who are interested in the progress of the women's movement in India should possess themselves of a copy. (The Prince Studio, Wallajah Road, Madras, Rs. 2-8.) It includes speaking likenesses of Mrs. Besant, Mrs. Galletti (the Collector's wife), Miss Mac Dougall, Miss Noble Dr. Beadon, Miss Arundale, The Lady Councillorresses, Mrs. B. Rama Rao, and about two hundred others, being remarkably clear. In the vernacular part of this issue is given one the speeches of the Saidapet Women Councillors on the occasion.

Return of Mrs. Jinarajadasa

The heavy floods in the Madura District detained Mr. and Mrs. Jinarajadasa in Ceylon ten days longer than they had intended but they returned to Madras on the 15th December and are very glad to be in warm and sunny India once more after their strenuous tour in Australia Mrs. Jinarajadasa's health is much improved and she is full of energy and enthusiasm for all sides of the women's work in India. She is very pleased with the general progress that has been made since she was last here in matters that affect women, and in the growing interest in their country's welfare shown by Indian women. She came into touch with many Clubs and Associations of Australian women some of which are doing splendid work both in politics and in social service. She will write of her Australian impressions in our next number.

Women and the Arts

It is becoming the fashion for women to hold exhibitions of women's work—and a very useful fashion this is! Women are naturally the custodians of beauty in their persons, their love of colour, beautiful gems and ornaments, and home decoration. They have been the inspirers of great painting, sculpture and poetry by men. Exhibitions of the artistic handicrafts of women, such as embroidery, painting, weaving and spinning, lace-making, and basket-making, will do much to stimulate women in all the home industries. Good models only should be allowed for exhibition, and articles showing bad taste in colours, shape, design, or type of art-craft, should be rigidly excluded. Baskets made of smirking photos of actresses got out of cigarette boxes wound around with rainbow-hued cotton thread are as far removed from true artistic beauty as is the strident Indian harmonium from the true musical tone of the real Indian musical instruments, like the vina or the sitar. Great care ought also to be taken in the artistic and simple, but effective arrangement of the exhibits, so that they may be an object-lesson in themselves of good household arrangement. It would be a good thing if each of these exhibitions would show the model arrangement of the rooms of an Indian home furnished in Indian style and thus set a standard for ideal home arrangement. Madras city women did this very successfully some years ago and it would add practical interest to the women's exhibitions which are now springing up in many towns. Chittoor has lately had a very successful exhibition of women's work for which more than 400 exhibits were secured. Bangalore is arranging for one in April next and the Annual Meeting of the Women's Indian Association began last year to make a feature of this side of its work, and will aim at doing still better next Easter. Women's Association should become more definite patrons and encouragers of the best Indian music also in connection with these Art Exhibitions. Mrs. Adair of Adyar is making it her life-work to help in this method of reviving the arts and crafts of India, and organisers of exhibitions should call on her to advise them in the artistic display of exhibits. An exhibition she organised in connection with the Theosophical Society's Annual Convention was a triumph of beautiful arrangement.

A New Magazine

Bengal is the home of the finest of Indian magazines and the greatest number, and the first issue of still another is just to hand, namely, "Welfare," edited by the son of the Editor of the "Modern Review". The print and paper are clear and easy to read, the articles are of practical interest on many aspects of the welfare of India in particular and humanity in general. It will support all movements for the advancement of women and includes in this number an article on the "Welfare of Women" by Mrs. Cousins. There is also an interesting story by Miss Sita Chatterji who is being recognised as such a brilliant authoress. We would suggest that, for the "welfare" of the magazine, a more emphatic and intelligible cover page should be substituted for the present one. It is with difficulty that one discovers the title and details of the magazine. One has to combine beauty with utility. We wish the venture every success.

Social Service

An All-India Social Service Workers' Conference has been held in Madras at which special attention was directed to the usefulness of schemes for Child Welfare and Maternity Reforms. We draw attention to the paper given at it by that constant supporter of everything that makes for the greater happiness and honour of her sisters, Dr. (Mrs.) Muthulakshmi Ammal of Madras. Mrs. Cousins also spoke at the Conference and outlined education (honorary teaching in schools by ladies of culture for a couple of hours a day), girl-guiding, the establishment of industrial centres and schools for widows and wage-earning women, and the visiting and greater care of the unfortunate women prisoners who are to be found in every large jail, as methods of social service crying out for more women workers.

Karachi Women Voters

The Karachi Municipality has extended the franchise to all adults of both sexes paying an annual rental of Rs. 36. The proposal for universal adult suffrage was negatived. Mr. Jamshed Mehta has been the promoter of this forward step in a most progressive town and deserves thanks and congratulations for the success of his efforts.

Another Point Gained

A correspondent wrote some time ago to us: "At the recent Local Boards and Municipal Group Conference held at Mangalore, I was the only lady delegate (from the District Educational Council, of which I am a member) and had to move a Resolution removing the sex disqualification in the Municipalities Act which debars women from standing for election to the Councils. A man from Salem District opposed it actually on the ground that the time had not yet come. He was almost overwhelmed with rojoinders, and I must say cut a very sorry figure indeed, as all the others with one voice supported my Resolution which was passed enthusiastically."

We are glad to see that a lady has since been put on the Malabar District Council Mrs. O. U. Ammika Ammal.

December Stri-Dharma

The Editor would be thankful if subscribers to *Stri-Dharma* who do not keep files of their magazine numbers would kindly send her their copy of the *December* issue if they have finished with it. Copies needed for retention at the Office have run short owing to a number of unusual causes.

WOMEN'S INDIAN ASSOCIATION

Large Meeting at Adyar

Taking advantage of the large number of its members who were in Madras to attend the Theosophical Convention, the Women's Indian Association held a meeting at Adyar on Tuesday afternoon to promote international sisterhood.

The large Headquarters Hall of the Theosophical Society was well filled with ladies from Mylapore, Saidapet, Adyar, Vellore, Bangalore, Mysore, Coimbatore, Bombay, Nasik, Indore, and other towns, and many western ladies. Many gentlemen supporters of the women's movement were also present.

Mrs. Jinarajadasa presided and spoke of her experiences amongst the women of Australia as showing that women were much the same everywhere, for it was always difficult to rouse the masses to responsibility and action. She thought that Indian women show the greatest devotion and self-sacrifice in the world, but it could be directed more wisely than at present. It was easy to get women to come to religious meetings but there should be some result on the physical plane for every religious meeting that was held. There should be better physical health, better customs, cleaner streets, for religion was part of daily life in India, and its teachings could be applied to every act of life. It was the great strength and mission of womanhood to serve humanity and every woman should call on the Divine power within herself to help her to remove the difficulties that limited women's power of service to-day in India.

Mrs. Chandrasekha Iyer next addressed the meeting in Tamil and dwelt on the need there was for women to help in Child Welfare schemes, and at all times to rely on a higher strength, to help them and not to be fearful through self-consciousness. Dr. Annie Besant then came to give her blessing to the meeting and congratulated the Association on the speedy advance that its work was making. She spoke of the splendid school that the Bhavnagar Branch was conducting for women and girls, and said that women's first duty was to teach the young, and she hoped all the Branches would support schools and work for the education of all the girls. Her first public speech forty years ago had been on behalf of woman suffrage for she believed that the help of women was necessary and useful in conducting the affairs of the country. She humorously remarked that Damayanti would have made a better ruler than her gambling husband. She was glad that Madras had led the way in appointing women as Municipal Councillors. She wished the Association success in its future work.

Mrs. Mahadeva Sastri explained how the Reforms Scheme in Mysore had brought women's status there to a critical stage and the following resolution was passed unanimously by all present:

> "That this meeting calls on the Government authorities of Mysore State to grant the franchise of the Legislative Council to duly qualified women and to allow women to stand for election for the Representative Assembly and Local Boards."

Short addresses were also given by Miss F. Arundale and Mrs. Cousins after which the meeting terminated. A number of beautifully made flowers, needle-work and rattan articles were on exhibition which had been made by members of the W. I. A. Branches. Amongst those present were Mrs. Galletti, Mrs. Jamnadas Dwarkadas, Mrs. Arundale, Dr. Sivakamu, Mrs. M. S. Ramaswami Iyer, Mrs. B. Subba Rao, Mrs. Padmanabhan Iyengar, Mrs. Lakshman Iyer, Mrs. Sarangapani Naidu Garu, Mrs. Chakko, Mrs. Vasudeva Rao, Mrs. Vishvanath Iyer, Mrs. Nanjamma, B. A., Mrs. Lakshmi Bai, (Bhavnagar) Miss A. Nagerwalla, Dr. Banning, Mrs. Cama (Ooty), Mrs. G. C. Wadia (Bombay) Mrs. Kanniammal, Mrs. Stowe (New York) Miss Ware (Sydney) Mrs. Delgorge (Java).

THE LIGHTER SIDE

A Wise Son

"What's that queer noise upstairs."

"That's father singing the baby to sleep."

"No, no—I mean that queer, regular wheezing sound?"

"That? Oh, that's the baby pretending to snore."

Fame Doesn't Come Unaided.

Once, at a dinner, a lady said to Lord Northcliffe: "Thackeray awoke one morning and found himself famous." "When that morning dawned," Northcliffe answered, "Thackeray had been writing eight hours a day for fifteen years. The man who wakes up and finds himself famous, Madam, hasn't been asleep."

Conclusive Evidence

After a tremendous amount of persuasion Arabella's new young man had been prevailed upon to sing after dinner. "Now," said Arabella's mother after the song, "you must never tell us again, Mr. Hopkins, that you have not a good voice. We know now."

Not a Linguist

The oculist was examining the eyes of a patient and had requested him to read the top line of a test card, the letters of which ran H P R T V Z B D F H K.

When some moments elapsed, the specialist said: "Do you mean to say you cannot read letters that size?"

"Oh, I can see the letters all right," replied the patient, "but I can't pronounce the bloomin' word, I'm blest if I can."

CHILD WELFARE

By Dr. Muthulakshmi Ammal

There can be no grander, no nobler service, than that of relieving the sufferings of the innocent young; no higher calling than that of soothing a mother's heart in distress, and no more useful work to the State than that of rearing a healthy and manly race.

Though here and there attempts have been made by Corporations and by the State to reduce the low condition of Indian physique, yet we are far behind other countries in the real solution of the problem because we have not yet fully taken into account the peculiar social and economic needs of our country, the dire poverty and ignorance of our people and also our time-honoured friend, the barber midwife, who has yet to be brought under State legislation.

In my opinion, *the ignorance of the people* in general and of the women in particular is the fundamental root cause of the high death rate among our infants. So I would suggest that all the money available and all our energy will be best spent in educating the people that they may understand and carry out in their daily practice the ordinary rules of hygiene and sanitation. We must impart not only free education to both men and women, but also we must teach them the scientific method of bringing up their children. With that object in view, classes for mothers should be held regularly in each division of a city and mothercraft should from one of the curricula of studies for grown-up girls in all High and Normal Schools, thereby preparing the woman for her highest profession, namely, Motherhood.

I find that even educated mothers are ignorant of the right method of rearing their children. Small pamphlets in various vernaculars on infant food, infant hygiene, should be circulated free and also vernacular books dealing with such subjects should be made available to all classes of people.

I think it is our primary duty to endow the people with the power of understanding what is meant by good water, good food and good air.

Referring to the vital statistics of large cities, we find that the infant mortality rate is not appreciably reduced in spite of the help that is given by their Municipal nurses and the free advice that is given at the various Baby Centres.

In the years 1916 and 1917, that is, the years before the Child Welfare Scheme came into existence, the mortality in Madras City, for instance, was respectively 265·1 and 277·3; now in 1921 after the scheme has been in existence for all these five years, the death mortality is 281·9. Of course, in the years 1918 and 1919 the mortality both among adults and children was great owing to the influenza epidemic as everyone of us knows perfectly well. So, you see the futility of comparing the influenza years with other normal years, but comparing 1920 with 1921 we find that there is no decrease at all in the mortality, but on the other hand, there is a slight increase.

These figures I have produced to impress upon the Corporations and the people that we have to take other factors into our consideration and try to bring about reforms in these directions also.

The ignorant people who suffered at the hands of the barber midwives will still continue to do so unless some well-intentioned and educated neighbour persuades them with all the logic in their power to take advantage of the help that is freely given by the Municipality, and by the State hospitals.

Next to ignorance comes our poverty, which accounts for the overcrowding, bad housing, ill-feeding and neglect of children.

Many of the poor houses are unfit for conducting a safe and aseptic delivery. When we are called upon to attend cases in such houses, we are confronted with numberless difficulties,—want of space, want of proper food for the mother (of course, the idea of food never enters our heads as the usual custom is to starve the newly-confined woman for 3 days from the time of birth), want of proper bedding and clothing for the mother and baby, and above all, the superstition of the elders and the prejudice against the new methods. If obstetrical complications should arise under such conditions the consequences may rather be imagined than stated here.

Under such an environment, what can a nurse or as a matter of fact, even a doctor do? Many of these people sternly refuse to go into a hospital; if we want to reduce the death rate of mothers and infants amongst them, we must create what are called "Maternity Homes" in such areas—a sort of Nursing Home where the present Municipal nurses, when they find their homes unsuitable, will conduct safely such labour cases, and those who can afford to pay may be asked to bear the charges of their stay there. The very poor will be treated free. Difficult cases reqniring operative interference may be sent to the Maternity Hospital. Even the private practitioners can continue treating them in such homes on the payment of some fee.

The well-to-do and the educated middle class try to get the best of medical help either from private practitioners or State institutions. Our duty then is to take care of the poor and the ignorant. If we do not provide them with such facilities, the mere increase of nurses and health visitors will not do them any solid good.

Take for instance the poor Muhammadan population. No other community suffers so much from the ill-effects of bad hygiene, insanitation and hereditary filthy habits. They crowd the lanes of our cities. Most of them are poor; they live in ill-ventilated, ill-drained houses. The women seldom stir out of their homes and the children keep inhaling the dusty and foul atmosphere for all the 24 hours. The lot of the Mussalman women and children is a hundred times more to be pitied than that of our Pariah women because the latter are neither bound to the four walls of their huts nor are they denied the light and air which the Almighty has given to all his children so freely and so impartially. At least the social service workers have free access to their

cheries while the purdah women are denied any such enlightenment and encouragement from outside. It is really a surprise and wonder to me how the human young survive all these ordeals created by human orignance and superstition.

What could even a large number of health visitors do in such areas?

So long as the women and children keep to the natural conditions of health, everything goes on well, but once they change from natural to abnormal, it is really a struggle between life and death.

Should we not seek some remedy for such people, if not for the adults, for the helpless infants at least? Every mother, however uncivilised she may be, has the same feeling, the same depth of love and the same sorrow for her ailing child. How thankful she would feel to the benefactor if only her child could be reclaimed from the grasp of death!

For the children of such people, I would suggest *a Children's Home* where the sick babies could be kept, looked after and treated on the same lines as the Maternity Homes. How often I have longed to take children from such surroundings and look after them myself!

How anxious the poor parents are to abide by our advice during that period of struggle between disease and death! The only thing they expect from us is that they should be given the privilege of being by their dear infant's side to the very end, which is not possible in a hospital. Those who can, will strain to the utmost to pay for the expenses of such a Home.

The other day I had to attend on a case of Broncho-pneumonia in a child of three years in a poor Muhammadan house. The child was kept in a small room without even a single window, and only a small doorway. There was only a kitchen. Further, in front of that doorway a gutter was flowing from the latrine! The mother of that child had already lost several children before, one from diarrhœa, one from fever, one from tetanus. Seeing that the condition of the child would not improve in such an atmosphere I had to suggest admission into a hospital. They flatly refused to do so the reasons being they would not be allowed to stay by its side and also that there would be a different doctor there. They further said they would rather incur any expense than take the child to a hospital.

Children's Homes will be different from a hospital in this way. The rules need not be so strict. The doctor who was attending on the case at home may be allowed to continue the treatment there also. It will be more or less a private Nursing Home but not so costly. The Health visitor when she comes across sick babies and when she finds the environmental conditions very unsatisfactory, and not conducive to recovery may advise admission into such Homes, on the payment of fees by those who can afford to pay, and no fee in the case of the very poor.

Such Homes will also look after children whose mothers are invalided either by confinement or by any other illness which necessitates her stay in a hospital. Without such homes for the children of the poor, the work of the health visitor will not produce the desired result. Certainly the educated middle class will be benefitted both by the Municipal nurses and the health visitors, but not the poor and the ignorant.

The environmental conditions in the homes of the poor are such that they cannot possibly carry out the advice of the health visitor nor are they very mnch benefitted by the help that is given freely by these Municipal nurses.

It is the question of the poor and the ignorant that we are concerned with now. Not only do they need trained aid and advice but also they have to be provided with ways and means of realising to the full such scientific assistance.

There is also another important factor which we have to consider if we want to reduce the infant mortality, that is the food problem of our children. It is admitted by all that next to breast milk, cow's milk is the proper food for infants. We know that most of the infants' ailments arise from ill-feeding.

Is it not the duty of the State as well as the Corporation to supply the infants with suitable food, or at least show the people the way how to get a good supply of milk? One feed at the Baby's Welcome will not compensate for all the 24 hours' ill-feeding. The only way to get over the difficulty is by the establishment of sanitary dairies on modern lines where good and sterilised milk will be available at all hours to all classes of people. Milk must be given free to poor children.

I need not enumerate the contamination that cow's milk goes through in our houses in a hot climate like this before it reaches the infant's stomach. The problem of insuring a good supply of milk for our infants ought to receive our first attention. Even the educated middle class find it very hard to get a good supply of milk, much more will be the difficulty, for the poor who cannot even pay for the milk! Of what avail is to them the advice of the health visitor regarding the regularity of the food, the necessity of sterilising the milk for infants when there is no milk in the house?

Now coming to the most vital of all questions *i. e.*, the *anti-natal care* of expectant mothers, as a good obstetrician has said, we must begin at the very beginning. Birth is not the beginning of life as many of us would understand. The infant life begins even from the moment of its conception or origin in its mother's womb. We have to care for it as a life even from the moment of its conception and concert measures for the protection of that life from parental diseases, and other deletrious influences. This is what is meant by *anti-natal* care of expectant mothers.

Not only must we try to save the babies after they are born but also we must try to save them in the mother's womb.

There ought to be a *compulsory notification of pregnancy*, so that we may be in time to treat the mother and save her from abortions and stillbirths, and also protect her from venereal poisons, tonaemic conditions like Eclampeia, etc., nutritional disorders and obstetrical complications. The number of

abortions and stillbirths in our country are far more than the full-termed births. My experience is that a woman seldom goes through without a number of abortions and she may have had more abortions than full-termed children. A true infant mortality rate must take into account all such abnormal conditions, so there must be *compulsory notification* of abortions and still births just as there is for full-termed births.

We must aim more at prevention than at cure. These abnormal births do much more harm to the women than even full-termed delivery. The problem of abortions and stillbirths takes me on to she question of *venereal disease* in either of the partent like Syphilis, which destroys many infants and disables many more. We ought to institute a venereal free hospital with anti-natal beds where the expectant mothers suffering from such complaints may be treated free, or at least as outpatients, with a laboratory for the testing of blood discharge, etc.

Regarding the *necessity of a children's hospital*, I need not say much as everyone realises the supreme necessity of the same for every big city. Without the help of such a hospital adequate treatment for children's ailments is not possible. As there are diseases in children peculiar to a cold climate, like scurvey, typhus, so there are diseases peculiar to tropical climates like enlarged liver, jaundice, etc.,

It is possible only in a hospital to carry on research work and find a remedy for such ailments. Regarding even the diet of infants we are simply copying the West. We have not yet found the diet most suitable to our children. The integrity of a nation depends upon the health and strength of its younger generation. So the people as well as the State have to co-operate in the attainment of these various objects which are conducive to the welfare of the young. The masses are ignorant. Unless we give them education we cannot expect them to join hands with us therefore it is the duty of the State and of those in power to find out practical ways and means for solving these various problems that contribute to the death of the young.

I will finish with the saying of one of our eminent Medical men: "Only the race that regards its young renews its youth."

Worth Trying

"What's the matter, little man?" asked a kind old lady of a bawling child.

"O-o-oh!" wailed the youngster. "Pa and Ma won't take me to the movies to-night."

"But don't make such a noise," said the dame admonishingly. "Do they ever take you when you cry like that?"

"S'sometimes they do 'an—an' sometimes they d-d-don't," bellowed the boy. "But it ain't no trouble to yell."

WOMAN'S PART IN THE TABLE ROUND, ACCORDING TO TENNYSON

BY HELEN VEALE, B.A.

In a very real sense, genius is always original, but yet it is nevertheless true that the greater the poet, the more prone is he to revert to the ancient storehouse of his racial mythology for themes of his song. Too big to want to shew off his own cleverness in rendering ugly subjects poetical, or to want to avoid acknowledgments to past masters in this art, he recognises that there are only a few great stories in the world, and that men can never get tired of these or exhaust their depth of meaning, for they are based on fundamental types of human nature and phenomenal life. So Shakespeare shews a strange predilection—it may seem to some—for courtly circles; Dukes banished through the machinations of usurping brothers; fair Princesses or heiresses whose hands are only to be won through severe tests, on land and sea; noble wives suffering dishonour through villains working on faithless husbands, but triumphantly vindicated in the end; the lost child found, etc. etc.

So richly clothed are the well-worn themes with new human interest that it does not seem until recently to have occurred to critics to see mystic or allegorical interpretations in the plays, and yet these are fairly obvious once that point of view is held, not only in *The Tempest* or *King Lear*, but also in *The Merchant of Venice*, *As You Like It*, *A Winter's Tale* and many another.

Shakespeare's sources, it would seem, were mostly classical—popular tales derived from the nature mysteries of old Italy and Greece. But there is another cycle of tales closely akin to these specially clear to the heart of British Minstrels and bards for its local associations:—that of King Arthur and his Round Table of Chivalry; and Tennyson gives us of the best of his sunny, benevolent wisdom in his *Idylls of the King*.

Among the wealth of material afforded by Malory and other old story tellers, the selection made by the poet seems to indicate his intention to show certain distinct types of aspirants to the Path, with the appropriate trials and aids each meets with from the time of taking his pledge as Knight of the Round Table, to his final achievement of the quest. To take only two to illustrate the point, we will select Gareth and Geraint, contrasts in every way yet both passing through adventures which, without straining interpretations, may readily be seen to represent stages of self-purification in the path of initiation. Moreover, in both these stories the woman plays a very important part, as indeed is fitting in tales of chivalry.

Gareth is a type of the man of will, of strong masterful purpose, showing itself in action; sometimes too head-long and impulsive, but pure and one-pointed in devoted service to the King. Since the weakness to which his type is most prone is pride, the test through which he must first pass is that of "lowly kitchen vassalage," imposed on

him by his mother, sister to King Arthur. Thus nature puts her son first in bondage to Sir Kay, "no mellow master of the foods and drinks"; in other words, he has first to prove himself on the physical plane. He wins through these trials, through purity of heart and singleness of purpose, and then, emancipated by his mother, he is accepted by King Arthur as "his knight in secret," yet to prove himself by knightly deeds before he seeks acknowledgment of his knighthood. This eagerness claims the King's promise of the first quest that offers, though this is one of great daring, to go in place of Lancelot, the chief of knights, and do battle with redoubted champions for the liberation of the Lady Lyonors, sister of Lynette, who has come to seek knightly aid at Arthur's Court.

Now, looked at allegorically, all the personages in the adventure are but different sides of the one knightly character—his Principles, to use a Theosophical term. The Great Adventure itself has for purpose the liberating of the Higher Self from its bondage to the Lower, and establishing the Ego, or waking consciousness of the man, on the high planes of Spirit, that is, achieving the mystic marriage of Mind and Soul. With this general clue in mind, the Lady Lyonors and her younger sister Lynette may be easily identified with the Buddhic principle and the Astral (or Kamamanas) respectively, both of these being commonly associated with the woman side, and one being the reflection downwards, or the younger sister of the other.

Lynette as a person is delightful in her youthful insouciance and daring, the right comrade for Gareth, whom she helps by continual pricks to his self-esteem, calling out what is strongest in him by her very scorn, since it makes him resolve to prove himself a man in spite of her. So she begins to glory in the gallantry of her "kitchen knave" even while her tongue is still reviling him, and the strength of her courage is added to his in the successive conflicts he has to wage at the three passes, defended by knights whose fanciful names of Morning Star, Noon and Evening Star plainly indicate their parts in the allegory.

The Lady Lyonors, it would seem, is in bondage to the phenomenal world of Time, and to liberate her the knight must finally pierce the illusion of Death itself, the fourth and most redoubtable champion. So after being victor at each of the three fords over the looping river (reminding the occult student of the spiral ascent up the incline of evolution, crossed by the steep path of Initiation), Gareth is confronted by the dread figure of a spectral horror, before which even Lynette recoils, and begs Gareth to suffer Sancelot, who is now by his side, to take on himself this last conflict, for which only his skill will suffice. But Gareth's will holds true, and despite shrinking flesh, he presses his steed on to the shock of combat; when lo! at the first flow, the monster is unhorsed, and forth from the disguising helmet emerges the face of a blooming boy! So is death revealed as but the bogey of our own fears, and each transcending of a dead illusion will prove the beginning of a new life, as in the words of our poet, "We rise on stepping stones of our dead selves to higher things."

So the knight has achieved, and weds his fair lady, whether Lynette or Lyonors is immaterial, for in good sooth they are mystically one.

The tale of Geraint is very different, his being the aesthetic temperament, led upwards by the pursuit of beauty which first he wrongs by degrading to mere externalism, but later appreciates at its full worth. Geraint appropriately is given his quest by the Queen, not the King, for he represents what may be called the Feminine principles rather than the Masculine. But this paper has already proved too lengthy, and Geraint's story may well be left to another interpreter, or at least to another occasion of interpretation.

Oh, do not pray for easy lives. Pray to be stronger men and women. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—*(Phillips Brooks)*

The Master-Joy

We shall not travel by the road we make;
Ere day by day the sound of many feet
Is heard upon the stones that now we break
We shall be come to where the cross-roads meet.

For them the shade of trees that now we plant,
The safe, smooth journey and the final goal,
Yea, birthright in the land of covenant—
For us day labour, travail of the soul.

And yet—the road is ours as never theirs!
Is not one joy on us alone bestowed?
For us the Master-joy, O Pioneers,
We shall not travel, but we make the Road.

(FRIEDLANDER)

WOMEN ALL THE WORLD OVER

China

The City Legislative Council for Canton was inaugurated on November 13. It is believed to be the first City Council established in China. One Woman is included in its membership, which shows how advanced the women's movement is in China and how women are honoured there.

Japan

The Appellate Court of the district of Osaka has given a decision affecting hundreds of thousands of girls in Japan, now held in more or less involuntary servitude. The decision sets free of obligations, contracted for them by their parents or guardians, the girls of the Geisha profession, who formerly were obliged to remain with their masters, and be subject to their commands, until such time as they had repaid from their earnings as entertainers all the cost of their training. Until they had earned their way out, they were virtual slaves.

The Fiji Islands

The Fiji Government has intimated that owing to financial difficulties it will terminate the appointment of a woman doctor, Dr. M. E. Staley, who for two years past has been giving unremitting attention to the Indian women and children in the Suva Hospital. She had also established a dispensary at which there were over 2000 attendances within a year. The closing of this dispensary has also been ordered. These proposals have brought about great protests from the Committee of Australian women's organisations which originally recommended the appointment of Dr. Staley and which has taken up the burden of the welfare of their Indian sisters. Cables have been sent by the Australians to the Fiji Government urging the retention of a woman doctor. The women of the Fiji States have also petitioned the Governor to the same effect.

Egypt

An American traveller, Mrs. Thompson-Seton, gives the following account of the "New Women" in Egypt "who have stepped out of their harems, laid their veils beside them and are working day and night to bring independence to their country, both political and social, as the result of a world wave of self-determination which began to lap the mental shores of educated Egypt about ten years ago and has been gathering volume ever since." The political group is made up from an ever-widening circle of Egyptian women. These women are working for the release of Saad Zaghlul Pasha, the banished leader, and those who have been banished with him on account of their violent political activities. The power behind the Zaghlulist party is Sophia Hanem, wife of the banished leader.

On December 23, 1921, she grasped the mantle of her falling husband, draped it over her native dress and declared, "Saad Pasha lives—is here—so long as I, his wife, am here."

France

The French women suffragists have decided to refuse to pay taxes until they have been granted the vote, following the action of the Senate on November 21, when the suffragist bill was defeated.

M. Cheron, Minister of Agriculture, has decorated Mme. Cheminot, woman farmer, with the Order of Agricultural Merit. She is the mother of 15 children, 14 of whom are working on the land.

America

Miss Bessie Kempton of Atlanta, Georgia, was recently elected to the State Legislature after defeating eleven male opponents in the primaries, being the first woman to be so honored in that Southern State.

Classmates in college, companions in life and soon to be partners in law, Mrs. Dickson B. Falvey and her daughter, Sue, of Austin, Texas, offer a notable example of the American woman in her new era of freedom and advancement in world affairs. Mrs. Falvey received her Bachelor of Laws degree from the University of Texas last June. Miss Falvey expects to finish her course in law at the same University next June. Then there will be a new law firm in the city of Austin. For three years, while they have been studying and toiling to the degrees that will permit them to practise, both mother and daughter dreamed of the office they will open together. Instead of the familiar "and son," however, there will be "and daughter" attached to the name of this concern and emblazoned on its office door. Mrs. Falvey will not practise until her daughter is ready to become her partner, she says. Then because she feels women need a woman lawyer to handle their cases sympathetically and understandingly, she has decided to specialise in domestic relations cases.

"When a woman needs a champion in a legal battle she should be able to find a well-trained lawyer in her own sex to defend her cause," she said.

Ireland

The original draft for the Constitution of the Irish Free State stated: "Men and women have equal rights as citizens." This was altered by the first Reading of the ratification of the Daill into "Men and women have equal political rights." This was most unsatisfactory and Dublin feminists sent in petitions against it and had a fine short, but sharp agitation against it wtih the result that the clause has finally been incorporated in the Constitution as: "Every person without distinction of sex, domiciled in the Irish Free State, is a citizen of the Irish Free State, and shall enjoy the privileges and be subject to the obligations of such citizenship." This is the first time a new Constitution has been launched with full inclusion of the women half of the nation.

TAMIL

MEANING OF SIVA-TEMPLE WORSHIP

சிவாலயம்

ஆலயம், என்னும் வடமொழிப்பதம் ‘ஆ’ + ‘லீ’ இந்த இரண்டு பகுதிகளின் சம்பந்தத்தினால் உண்டாகியது. ‘ஆ’ என்பதற்கு நன்றாய், என்பது பொருள். ‘லீ’ என்பதற்கு ஒடுங்குதல் அல்லது உறைதல் என்பது பொருள். ஒரு மனிதன் உலகத்தில் தேகயாத்திரையின் நிமித்தமாய் பல இடங்களிற் போய் பல முயற்சிகளிற் பிரவர்த்தித்தாலும், பிரவர்த்திகள் முடிந்தவுடன், அவன் வந்து அடங்கும் இடத்துக்கு ஆலயம் என்று பெயர். அஃதாவது அவன் பிரவர்த்திக்கும் இடங்களெல்லாம் அவனுக்குச் சொந்தமான இடங்களல்ல. பிரவர்த்திகளை விட்டு வந்து உறையும் இடந்தான் அவனுடைய சொந்த இல்லமாம்.

அதுபோல ஜீவனானவன் ஜாக்கிரத்தில், ஸ்தூலதேகம் முழுமையிலும் பிரவர்த்தித்து அந்த தேகத்தின் அபிமானியாய் இருந்து, எல்லாச்செயல்களையும் புரியுங்காலத்திலும், சொப்பனத்தில் சூக்ஷ்மதேக அபிமானியாய் அந்தத் தேகத்தில் பிரவிர்த்தித்து, எல்லாச்செயல்களையும் புரியும் காலத்திலும் பலவிதமான சுக துக்கங்களை அடைந்து, அந்த இரண்டு அவஸ்தைகளும் முடிந்தவுடன், ஸுஷுப்தி என்கிற மூன்றாவது அவஸ்தையில் அடங்குகிறான். அஃதாவது அவனுடைய இருதயத்தில் தகராகாசம் என்ற ஒரு ஸூக்ஷ்மமான ஸ்தானத்தில் பரமாத்மா வாசம் செய்வதாகவும், ஸுஷுப்தியில் அந்தப் பரமாத்மாவினுடைய பிரதிபிம்பமாகிய ஜீவன், அந்தத் தகராகாச ஸ்தானத்தில் நுழைந்து, அவரால் ஆலிங்கனம் செய்யப்பெற்று வாசஞ் செய்வதாகவும், அந்நிலைதான் ஜீவனுக்கு ஸுஷுப்தி நிலையென்பதும் கொள்கை. எவ்விடத்தில் இந்தப் புருஷன் தூங்குகிறானோ அந்த இடத்தில், ஸத்ரூபமாகிய பரமாத்துமாவுடன் சேர்ந்தவனாக ஆகிறான். அஃதாவது தன்னையே யடைந்தவனாகிறான். ஆகையால் தன்னையடைகிறான் என்று பொருள்படுகிற (தூங்குகிறான்) என்கிற பதத்தினால் ஸுஷுப்தியானது குறிக்கப்படுகிறது. இந்த உவமை கொண்டு ஒவ்வொருவனுடைய இல்லத்தையும் ஆலயமென்று ஸம்ஸாரியாகிய மனிதனுக்குச் சொல்லப்படுவதுபோல, உபாசனை நிமித்தமாய், தகராகாசவாசியாகிய பரமாத்மாவையும், அந்தத்தகராகாசமாகிய இருதயத்தையும், உவமையாகக்கொண்டு பூஜிக்கப்படுகிற ஈசுவரனையும், தேவாலயத்தையும், முறையே பெரியோர்கள் ஏற்படுத்தியிருக்கின்றார்கள்.

இருதயத்திலேயே மனதைச்செலுத்தி வெளிப்பிரவர்த்தியின்றி இருதயத்தில் வசிக்கும் பரமாத்மாவுடன் ஒன்று சேர்ந்து நிற்கும் நிலைக்கு யோகமென்றும், அகங்கிரகசமாதியென்றும், அந்தர்முகநிஷ்டையென்றும், அந்தர் உபாசனையென்றும், சொல்லப்படுகிறது. இந்த உபாஸனைக்குத் தகுதியற்ற பிராணிகள் பரமாத்மாவினுடைய அநுக்கிரகத்தை அடைவதற்கு ஒரு முறையாக, பகிர்முகமான நிஷ்டையொன்று ஏற்படுத்தவேண்டு மென்று மேலோர்கள் கருதி தேகத்துக்குப்பதிலாக க்ஷேத்திரத்தையும், ஞானத்துக்குப்பதிலாக தீர்த்தத்தையும், தகராகாசமென்ற இருதயத்துக்குப்பதிலாகத் தேவாலயத்தையும், தகராகாசவாசியாகிய பரமாத்மாவுக்குப் பதிலாக கர்ப்பக்கிரகத்தில் இருக்கும் ஈசுவரனையும் நிர்மித்திருக்கிறார்கள். க்ஷேத்திரமென்றால் தேகத்துக்கும், புண்ணிய பூமிக்கும் பெயர். வாசஞ்செய்தல் என்கிற பொருளையுடைய ‘க்ஷி’ என்கிற தாதுவிலிருந்து க்ஷேத்திரமெனகிற வடசொல் உண்டாயிருக்கிறது. தேகமானது ஜீவனுக்கு வாசஸ்தானம்போல், ஒரு புண்ணிய பூமியானது அவ்விடத்தில் பூஜிக்கப்படும் ஈசுவரனுக்கு வாசஸ்தானம். தீர்த்தம் என்றால் உபதேசத்துக்கும், குருவுக்கும் பெயர். அப்படியே ஜலத்திற்கும் பெயர். ஆலயம் என்னும் பதம் அதன் பகுதிகளால் இருதயத்தையும கோவிலையும் குறிக்கின்றது.

தேவாலயத்தின் நிர்மாணம் எப்படி யென்றால் :—

தகராகாசமாகிய பிரமபதமே கர்ப்பக்கிருகமாகவும்துவந்த சேஷமிருக்கிற ஆனந்தமயகோசமானது ஆனந்த நடராஜர் விளங்குகிற முதல் பிராகாரமாகவும், விக்ஞான மயகோசமானது விக்ஞானத்தை உபதேசிக்கிற தக்ஷிணாமூர்த்தியும், அவருடைய அம்சங்கள் நிறைந்த மற்ற ஆசாரியர்களுமிருக்கின்ற இரண்டாம் பிராகாரமாகவும், அமைக்கப்பட்டுள்ளன. அதற்குப் புறம்பேயுள்ள மனோமய, பிராணமய, அன்னமய கோசங்கள், ஸ்தூலமாயிருப்பன போலவும், தேகியின் பிரவர்த்திகளுக்கு அநுகுணமாக இருப்பனபோலவும் மூன்றாம் பிராகாரமும் அதற்கு வெளிப்பிராகாரங்களும் ஈசுவரனுடைய பிரவர்த்தியைக்குறிக்கின்ற உற்சவம் முதலிய வேடிக்கை விநோதங்கள் நிறைந்த இடங்களாகவுமிருக்கின்றன. உபாஸகர் உபதேசம் மந்திரசக்தி மூலமாய் விக்ஞானம் பெறுவது இரண்டாம் பிராகாரத்திலும், ஆனந்தத்தையடைவது முதலாவது பிராகாரத்திலும், மனோலயப்பட்டு வினையின் கல்மஷம் நீங்கித் தன்மயமாக நிற்பது கர்ப்பக்கிருகத்திலுமாக இருக்கின்றது.

கடோபநிஷத்தில்,

அந்தப்பரம்பொருள் ஸாக்ஷாத்காரமானவுடன் இருதயத்தின் முடிப்பானது உடைந்துவிடுகிறது. அதிலுள்ள எல்லாச் சந்தேகங்களும் சிதறிப்போகின்றன. அவனுடைய கர்மங்களெல்லாம் (கர்மங்களின் பலன்களெல்லாம்) நசித்துப் போகின்றன என்று சொல்லப்படுகின்றது. இந்த வசனத்தின் பொருளை பகிர்முகமாக உபயோகித்துக்காட்டுகின்றார்கள். ஈசுவரனைத்தரிசித்த உடன் இருதயமுடிப்பானது உடைந்தது என்பதை வற்புறுத்தித் தேங்காயை உடைப்பதும், இருதயத்திலுள்ள சந்தேகங்கள் சிதறிப்போயின என்பதைக் குறிப்பிட்டு அந்தத்தேங்காயிலிருந்த இளநீரைச் சிதறிக்கொட்டுவதுமாம். பின்னர் கர்மபலன்கள் நசித்துப் போகின்றன. அஃதாவது அந்தப்பலன்கள் உபாஸகனை அடையாமல் ஈசுவரன் கைக்கொள்ளுகின்றார் என்பதைச் சுட்டிக்காட்டிப் பழங்களை நிவேதனம் செய்வதும், நீடித்த வாசனைபலத்தினால் தடித்துப்போயிருந்த மனமானது ஞானாக்கினியினால் உருகி முடிவில் அம்மனமே அற்றுப்போயிற்று என்பதைக்காட்ட கற்பூரஹாரத்தி செய்வதும், பூஜைமுறைகளாக அமைத்திருக்கிறார்கள். ஈசுவரனை எப்பொழுதும் சிந்திப்பதனால் அவரை உபாஸகனுடைய ஞானத்தில் முழுக் காட்டுதல்போலத் தீர்த்தத்தைக்கொண்டு அபிஷேகம் செய்வதும் பொருந்தும்.

“ஸுமனஸ்” என்றால் சுத்தமான மனதுக்கும் புஷ்பத்துக்கும்பெயர். சுத்தியோடுகூடிய மனதை ஈசுவரனிடத்தில் வைக்கவேண்டுமென்பதை வற்புறுத்திக் காட்டும் பொருட்டு, அவருக்கு மலர் சூட்டப்படுகின்றது மனமானது பூர்வகன்மத்தின் வாசனையற்றும், இப்போதிய கர்மத்தினால் அழுக்கடையாமலும் இருக்கவேண்டுமென்பதைக் குறிப்பிட்டு ஈசுவரனுக்குச் சூட்டும் மலரானது வாசனையற்றதாகவும் வெளுத்ததாகவும் (வெளுப்பு சுத்தத்தைக் குறிக்கிறது). இருக்கவேண்டுமென்று, தும்பை; எருக்கு, ஆத்தி, நந்தியாவர்த்தம் முதலிய மலர்கள் பரமேசுவரனுக்குச் சூட்டப்படுகின்றன.

இவ்விதமாக அந்தர்முகநிஷ்டைக்கு அதிகாரிகளில்லாத பிராணிகள் கடைத்தேறும்வண்ணம் அந்த நிஷ்டையைத் தானே பகிர்முகப்படுத்தி பிரதீக உபாஸனையில் முக்கியமாகிய தேவாலயபூஜை முதலியவற்றைப் பெரியோர்கள் ஏற்படுத்தியிருக்கிறார்கள். பகிர்முகத்தில் ஒருவாறு பழகிய மனமானது, அந்தர்முகநிஷ்டைக்குத் தகுதியுள்ளதாகச்

சுலபத்தில் ஆகிவிடுமென்பதும் அவர்களின் கருத்து. புதிய மாடு மந்தைக்குப் போகவேண்டுமென்றால் போகாது. பழய மந்தை மாட்டுடன் சேர்த்துப் பிணைத்து மந்தைக்கு 4, 5 நாள் ஓட்டிக்கொண்டுபோக, பின்னர் புதியமாடு தானாகவே மந்தைக்குப் போகுமாறுபோல, எவ்வித வெளிச்சாதனங்களுமின்றி, உண்முகப்பட்டு மானசிக உபாசனைபெறப் பழகுவதற்காகவே, இத்தேவாலயங்களும், பூஜை விதிகளும், ஏற்பட்டுள்ளன.

உள்ளம் பெருங்கோயில் ஊன உடம்பு ஆலயம்
வள்ளற் பிரானார்க்குவாய் கோபுரவாசல்
தெள்ளத் தெளிந்தார்க்குச் சீவன் சிவலிங்கம்
கள்ளப்புலனைந்துங் காளாமணி விளக்கே.—(திருமந்திரம்)

ஓம்-தத்-ஸத்.

From "Brahmajnana Patrika"

ஆர்யதர்மம்

இந்தியமாது ஒருவரால்

இந்தியாவில் ஸ்திரீகள் எக்காலத்தும் அவர்களுக்குரிய தான பதவியிலேயே வைக்கப்பட்டுக்கொண்டாடப்பெற்று வந்திருக்கிறார்களென்பது ஒருபோதும் பொய்யாகாது. "கிருஹிணி" என்னும் பெயர் அவர்களுடைய கௌரவத்தைக் குறிக்கும் சொல்லாகவே ஆகிறதென்பதில் சந்தேகமேதேனுமுண்டோ! புருஷன் வெளியில் சக்தியுள்ளவனாயினும், கிருஹத்தில் ஸ்திரீயே தலைவியென்பதைப் புருஷன் கணமேனும் மறுக்க முயன்றதில்லை. இம்மைக்கும், மறுமைக்கும் ஸார்த்தகமான உயர்ந்த காரியங்களின் பலனை புருஷன் மனைவியின் உதவியில்லாமற் பெறுவது சாத்தியமல்லவெனில், இப்போதும் ஸ்திரீகள் நம்நாட்டில் எப்பதவியும் கௌரவமும் பெற்று விளங்குகின்றனரென்பதில் ஐயமுறுவது அவசியமோ? பெண்மையின் உயர்வை எடுத்துக்காட்ட அன்னியதேசத்து முன்மாதிரிகள் பரதநாட்டு மங்கையர்களுக்குத் தேவையில்லை. சத்தியம், தர்மம், கற்பு முதலிய சிறந்த குணங்களுக்கு விலையில்லா ஆபரணங்கள் போன்று எவ்வளவோ மங்கையரசிகள் தோன்றி பரதநாட்டின் சிறப்பெல்லாம் அதன் உத்தமஸ்திரீகளைச்சேர்ந்ததென எக்காலத்தும் விளங்கும்படிச் செய்திருக்கிறார்கள். அவர்கள் காட்டிய வழியில் ஒழுகிவருவதும், இப்பொழுது முன் நின்று உயர்வு பெறவேண்டுமென அவர்கள் கொண்டிருக்கும் ஆவலை பூர்த்திசெய்து உலகில் ஒப்புயர்வில்லாத புகழையடையும்படிச் செய்யுமென்பதை அவர்கள் ஏன் அறியவில்லையோ! எந்த தேசத்திலும் விவாஹத்திலிருந்துண்டாகும் சந்தோஷமானது இவ்விந்தியாவில்போல் அவ்வளவு பரிசுத்தமானதாகவும் உயர்வானதாகவும் கொண்டாடப்பெற்று வருகின்றதென்று நாம் நினைக்கவில்லை. இதன் விசேஷத்தைப்பற்றி நாம் விவரிக்கப்புகுந்தோமாகில் வேற்றோர் வியாசமே எழுத வேண்டிவரும். தன்கணவனைத் தெய்வமென பக்தித்துடனேயே பாவித்து அவனுக்கு நயனானந்தத்தை யூட்டும் நிலவாக பிரகாசிப்பதைத்தவிர ஒரு ஹிந்து ஸ்திரீ பெறும் பேறுவேறில்லையெனக் கருதிவருவது அவர்களுக்கு மிக்க அழகாகுமே யொழியவேறல்ல, ஓர் உயர்ந்த கருமத்தின் பொருட்டு புருஷன் லோகத்தில் பிறக்கிறான். ஸ்திரீயும் அவன் அக்கருமத்தைச் செய்ய அவனுக்குத் துணையாகவே கடவுளால் அனுப்பப்படுகிறாளென்பதனால், அவள் தன் ஸ்திரீஸ்வபாவத்தைவிட்டு புருஷனை எல்லாவிஷயங்களிலும் அனுசரிப்பதே நியாயமென்று கொள்ளுவது மேனாட்டைப் போல் கீழ்நாட்டுக்கு முற்றும் பொருந்தாது. தன்பேதமைத் தன்மையினாலும், பலமற்ற தன்மையினாலுமே ஒரு ஸ்திரீ புருஷன்கண்களுக்குக் களிப்பையூட்டக்கூடியவளேயொழிய, ஆடவன் தன்மையை மேற்கொள்ளுவதனால் அவள் அவ்வரிய குணங்களை இழக்கும் துர்ப்பாக்கியத்தையே யடைவாள். "இயற்கையிலுண்டாகும் அழகிய சிறந்தவஸ்துக்கள் யாவையும் உனக்காகவே உண்டாயுள்ளனவென்று மனிதன் உனக்கிட்டுக்களிகூருகிறான். பெண்ணே! உன் பெண் தன்மையில், நீ பாதி ஸ்வப்பனமயமாகவும் தோன்றுகிறாய்." என்று நமது மகாகவி ரவீந்திரநாத் டாகூர் எழுதியிருப்பதை நோக்கும்பொழுது புருஷன் மனதை ஆட்கொள்ளும் ஸ்திரீயின் சக்தி எத்தன்மையது என்பது விசதமாய் விளங்குகின்றதல்லவா?

வேதம் தொடங்கிய நாள் முதல் விவாஹவிதியைப்பற்றி நாம் போற்றிவரும் கொள்கைகளையும், நியமத்தையும் மீறும்படி இந்த ஸ்திரீ ஸ்வதந்திரதாகமானது சிலபெயர்களுக்குத் துணிவையுண்டாக்குகிறதென்று கூறுவது ஒருவகைச் சொல்லாகமாட்டாது. விவாகத்தை ஒருவிலங்காகமதித்து அவ்விதிக்குட்படாமலே யிருக்க அநேக சமயங்களில் நம் மேல்நாட்டு சகோதரிகள் தூண்டப்படுவதற்கு அவர்கள் உயர்தரக் கல்வியும், நாகரீகமுமே காரணமாயிருப்பது நாம் அறியாததோ! ஒவ்வொரு தேசமும் அதற்கு மிகவும் பொருத்தமாயும், நன்மையைப் பயப்பனவாயுமிருப்பவற்றை அதுவே தேர்ந்தெடுப்பது யுக்தமாகுமேயொழிய மற்றொரு தேசத்தைத்தன் இயற்கையையும் மீறி முற்றிலும் அனுசரிப்பது அதற்கு எல்லாவிஷயங்களிலும் சௌக்கியத்தையளிக்கவல்லதாகாது. இவ்வுண்மையைக்கண்டறிய நாம் வெகுதூரம் சிரமப்படவேண்டியதில்லை. நமக்கு என்றும் சகஜமாய் ஈசுவரனால் அளிக்கப்பட்டவரன்களான சாந்தம், கற்பு இவைபோன்ற குணங்களைநன்கு போஷித்து, நிகரற்ற புகழ்பூண்ட உத்தம ஸ்திரீரத்தினங்கள் சென்றவழியில் செல்ல ஹிந்துப்பெண்மணிகள்மட்டும் முயன்றார்களாகில். இனியும் நம்தேசம் இழந்தபெருமையை மீண்டும்பெற்று உலகிலுள்ள பெரும்நாடுகளில் தனக்குரிய முதன்மையானதோர் பதவியையடைந்து பிரகாசிக்குமென்பதிலென்ன தடை? ஒருதேசத்திற்குண்டாகும் சிறப்பு அதன் ஆண் பெண் இருபாலரையும் சேர்ந்ததுஎன்பதில் நமக்கு அவ்விருவருடைய சமத்துவமும் விளங்குகின்றதே யொழிய, அதற்காக புருஷனைப்போலவே ஸ்திரீயும் ஒழுகவேண்டும் என்பதிலுள்ளதாத்பரியம் நன்கு புலப்படவில்லை.

இவ்விதம் புருஷர்களுடன் சகல விஷயங்களிலும் போட்டியாய் முன்நிற்க விரும்புதலையொழித்து, தங்கள் சிறந்த கல்விப்பெருக்கினால் கணவர்கள்செய்யும் பெருந்தன்மையான கருமங்களுக்கு மிருதுவான ஓர் தூண்டுகோலாகமட்டும் ஆவதும்அவர்களுக்கு உயர்வையேயளிக்கும். ஆடவனுடைய ஆதரவில் இருப்பதை ஸ்திரீயினுடைய ஓர் இனிய வசீகரணசக்தியாக முழுஸ்வாதந்த்ரியமும் பெற்ற புருஷன் நினைக்கக்கூடுமென்பது புதிதல்ல. முற்காலத்தில் நங்கையர்களுக்கு எக்குணங்கள் லோகோத்தரமான யசஸையுண்டாக்கினவோ, அக்குணங்களே அவர்களுக்கு உடன்பிறந்தவைகளாய், ஜாதி தருமங்களென (National traits) எக்காலத்தும் அமைந்திருப்பினும், அவைகள் நன்கு வெளியில் துலங்கக்கூடுமாயின், புருஷனுடைய ஆண்மையும் பின்னும் முதிர்ச்சியடையக் கூடுமென்று கூறுவதில் நமக்கு மிக்க துணிவுண்டாகிறது. இவ்விதம் தேசத்தின் அபிவிருத்தியின்பொருட்டு எவ்வளவு தூரம் வரையும் தாங்கள் பிரதானமாயிருக்கிறோமென்பதை நம் நாட்டு மங்கையர்கள் உணர்ந்து அதற்குத்தக்கவாறு ஒழுகி, நாட்டின் சீர்குலைந்ததாகக் கருதப்பட்ட பெண்மையின் பெருமையை மீண்டும் தூக்கிவைக்கும் காலம் சீக்கிரத்திலேயே உதயமாகுமென்றே நாம் நம்புவோம்.

மைலாப்பூரில் ஸ்திரீ முனிசிபல் கவுன்சிலர்களைக் கௌரவிப்பதற்கு கூடிய கூட்டத்தில், சைதாப்பேட்டை முனிசிபல் கவுன்சிலர் மிஸ்ஸஸ். கிருஷ்ணம்மாள் பேசியது.

அன்புள்ள சகோதரிகளே! நீங்கள் அனைவரும் ஒன்றுகூடி இன்று என்னைப் பெருமைப்படுத்தியதற்காக என் மனமார்ந்த வந்தனங்கள் உங்களுக்குச் செலுத்த கடமைப்பட்டிருக்கிறேன்.

இந்த சமயத்தில் எனது முதல் கடமை என்னவென்றால் நான் இந்த உயர்ந்த பதவியை வகிப்பதற்குக்காரணமாயிருந்த மிஸ்ஸஸ் கிலெடி அம்மாளவர்களுக்கு எனது நெஞ்சார்ந்த வந்தனங்களை செலுத்துவதேயாகும். அவர்களே பெண்பாலார் முனிஸிபாலிடியில் தக்க ஸ்தானத்தை வகிக்க வேண்டுமென்று எண்ணி நான் இந்த ஸ்தானத்தை அடையும்படி செய்தார்கள். இதனால் அவர்கள் பெண்மக்களிடத்து எவ்வளவு அன்புடையவர்களாய் இருக்கிறார்கள் என்பதை நான் சொல்லவும் வேண்டுமோ. ஒன்றிற்கும் பற்றாத என்னை இவ்வளவு சிறப்பாக செய்தது உங்களது அன்பையும் நல்லெண்ணத்தையுமே காட்டுகிறது. இந்தியமாதர் சங்கத்தாராகிய உங்கள் ஒத்துழைப்பினாலும் கூட்டுறவாலும் நான் என்னால் இயன்றதை செய்து முடிப்பேன். உங்கள் உதவியில்லாமற்போனால் நான் இந்த பதவியையே ஏற்றுக்கொள்ள சக்தியில்லாதவளாய் இருப்பேன். நீங்களே நான் செய்யும் காரியங்கள் எல்லாவற்றிற்கும் தக்க துணையாகவும் வழிகாட்டுவோராகவும் இருப்பீர்களென்று உறுதியாய் நம்புகிறேன். இச்சந்தர்ப்பத்தில் ஸ்ரீமதி கஸின்ஸ் அம்மையார் அவர்களது அன்பையும் நட்பின் பெருக்கத்தையும் நான் எடுத்துக்கூறவேண்டியது அவசியமான கடமையாகும், அவர்கள் இந்தியமாதர் சங்கத்திற்கு காரியதரிசியாக இருந்து செய்துவரும் பரோபகாரமான காரியங்கள் என்றென்றும் நம்மனத்தைவிட்டு நீங்கமாட்டா. அவர்களுடைய அன்பும் இனியகுணங்களும் நம்மை கட்டுப்படுத்திவிட்டன. அவர்களுக்கு எனது அன்பான வந்தனங்களை பரிவுடன் செலுத்துகிறேன். அன்புள்ள சகோதரிகளே! உங்கள் உடனிருந்து நான் உழைப்பதற்கு எவ்வளவு சந்தோஷப்படுகிறேன் என்பதை என்னால் சொல்லமுடியவில்லை. நீங்கள் செய்துவரும் உதவிகள் என்னால் என்றும் மறக்கமுடியாதன. உங்களுக்கும் எனது வந்தனங்களை அளிக்கின்றேன்.

சைதாப்பேட்டை முனிஸிபாலிடியில் என்னை ஓர் அங்கத்தினராக நியமித்ததினால் நான் இயன்றவரையில் பொதுவாக பொதுஜனங்களின் நன்மைக்காகவும் முக்கியமாக நம்பெண்மணிகளின் முன்னேற்றத்திற்காகவும் மெய்வருத்தம் பாராமல் உழைத்து ஜனங்களுக்கு திருப்தியை உண்டாக்க கடவுள் எனக்கு சக்திகொடுப்பாராக.

மற்றும் ஒருமுறை என்னை இந்தபதவியில் இருத்திய மிஸ்ஸஸ் கிலடி துரைசானியார் அவர்களுக்கும் மிஸ்ஸஸ் கஸின்ஸ் அம்மையாருக்கும் இங்கு சேர்ந்திருக்கும் உங்கள் எல்லோருக்கும் என் வந்தனங்களை முழுமனதுடன் அளிக்கின்றேன்.

சமாசாரக் குறிப்புகள்

குடிநிறுத்தம்:—சென்னையில் வருஷந்தோறும் நடக்கும் பார்க் பேர் என்ற சந்தைக்கடைத் தமாஷா விமரிசைகளைப் பார்க்க வெகு ஜனங்கள் போவதுண்டு. இதுவரைக்கும் மதுபானச் சரக்குகளை லைஸென்ஸின்மேல் அச்சந்தையில் விற்பனை செய்யும் வழக்கம் இருந்தது. ஆனால் இவ்வருஷம் மதராஸ் குடிநிறுத்தச்சங்கத்தார்கள் சேர்ந்து வாதாடினதின்மேல், சென்னை நகரபரிபாலன சபையார் மேற்படி சரக்குகள் இவ்வருஷம் அங்கு விற்பனை செய்யலாகாதெனத் தீர்மானித்தார்கள். சந்தோஷத்திற்காகவும் விசிராமத்திற்காகவும் பொதுஜனங்கள் கூடுமிடங்களில், புத்திதடுமாறுமல் நடுநிலையிலிருந்து ஆனந்திப்பதே இந்தியர்களின் பிராசீன தர்மம். மேற்கண்ட தீர்மானத்தால் இத்தருமம் நிலைபெற்றது. குடிநிறுத்தத்திற்காக உழைத்தவர்களுள் பல ஸ்திரீகளும் ஒற்றுமையாய் உழைத்து அவர்களுடைய மீட்டிங்குகளை சித்திபெறச்செய்தனர். இலாகிரி வஸ்துக்களில் செலவாகும் பொருள் நஷ்டத்தையும், அதனால் வரும் கஷ்டத்தையும் மிக உணருகிறவர்கள் ஸ்திரீகளன்றோ! இமாதிரி உற்சவத்திற்காக ஜனங்கள் கூடுமிடங்களில் மதுபானச் சரக்குகளை விற்காதபடி ஏற்பாடு செய்தல் அவசியம். மிக்க எதிர்வாதம் இருந்தும் சென்னை நகரபரிபாலன சபையார் இக்காரியத்தை தைரியமாய் நிறைவேற்றினதைப் பற்றி நாம் களிகூறுவோமாக.

ஸ்திரீ முனிசிபல் கவுன்சிலர்கள்:—மாதர் இந்தியசங்கத்து மீட்டிங்கில் ஸ்திரீ முனிசிபல் கவுன்சிலர்களைக் கௌரவிப்பதற்காகக் கூடியிருந்த ஸ்திரீகள் எல்லோரையும் ஒரே திரளாக எடுத்த புகைப்படம் வெகு அழகாய் விழுந்திருக்கிறது. இந்தியாவில் ஸ்திரீகளின் இயக்கத்தின் அபிவிருத்தியில் கருத்துடையோர் ஒவ்வொருவரும் ஒரு பிரதி வாங்கிக்கொள்ளவசியம். வேண்டுவோர், "பிரின்ஸ் ஸ்டுடியோ, வாலாஜா ரோட், மதராஸ்" என்ற விலாசத்திற்கு ரூ. 2-8 அனுப்பி பெற்றுக்கொள்ளலாம். அதில் ஸ்ரீமதி பெஸண்ட் அம்மையார், மிஸ்ஸஸ் காலெட்டி (கலெக்டர் மனைவியார்), மிஸ் மாக்டாகள், மிஸ் நோபில், டாக்டர் பெடன், மிஸ் அருண்டேல், ஸ்திரீ கவுன்சிலர்கள், மிஸ்ஸஸ் B. ராமராவ் இன்னும் இருநூறு பேர்களின் உருவங்களும் படத்தில் மிகத்தெளிவாய் விழுந்திருக்கின்றன. அதிலும் ஸ்ரீமதி பெஸண்டம்மை வகையார் பேசுவதுபோலவே காணப்படுகின்றனர். இந்த சஞ்சிகையின் தமிழ் அங்கத்தில், இச்சமயம் சைதாப்பேட்டை ஸ்திரீ கவின்சிலர்கள் சொல்லிய பேச்சுக்கள் பிரசுரிக்கப்பட்டிருப்பதைக் காண்க.

மிஸ்ஸஸ் ஜினராஜதாஸர் திரும்பிவந்தார்:—மதுரையில் விசேஷப் பெருக்கு எடுத்திருந்தபடியால் ஸ்ரீமான் ஜினராஜதாஸரும் அவர் மனைவியாரும் இலங்கையிற் பத்து நாள் அதிகம் தங்கியிருக்க நேர்ந்தது, டிசம்பர் மீ 15உ சென்னைக்கு வந்துசேர்ந்தனர். ஆஸ்டிரேலியாவில் ஓயாமல் சுற்றித்திரிந்து உழைத்துவிட்டு, கடைசியாக பிரியமான தீர இந்தியாவுக்கு வந்திருக்கின்றனர். மிஸ்ஸஸ் ஜினராஜதாஸருடைய தேஹசௌக்கியம் முன்னைவிட மிக நன்றாயிருக்கிறது. இந்தியாவில் ஸ்திரீகளின் பலவிதமான முன்னேற்றத்தைக் கவனிக்க அவர் மிகவும் ஊக்கங்கொண்டிருக்கிறார். அவர் ஆஸ்டிரேலியாவுக்குப்போகுமுன் நம் தேசத்தில் ஸ்திரீகளுக்கு இருந்த உத்ஸாஹத்தைவிட, இப்போது ஒருவிதத்தில் பலதுறைகளிலும் இந்தியமாதர் அதிக ஊக்கமாயிருக்கின்றனர் என்றும், ஸ்வாதீனமடைந்த ஆஸ்டிரேலியாவில் அதற்கேற்றபடி தேசவாழ்க்கையில் ஸ்திரீகளுக்குப் போதிய ஊக்கம் ஏற்படவில்லையென்றும் அவர் அபிப்பிராயப்படுகிறார்.

ஸ்திரீகளும் கலைப்பயிற்சியும்:—ஸ்திரீகள் தங்கள் நயமான கைத்தொழில் திறத்தை விமரிசனம் செய்வது இக்கால நாகரீகத்தின் விசேஷமாயிருந்துவருகிறது. இது

மிகப் பிரயோசனமே. ஸ்திரீகள் இயற்கையாகவே மனோஹரமானவர்கள். விசித்ரவர்ணங்களான ஆடையாபரணங்களை யணிந்துகொண்டு தாமே அலங்காரப் பிரியர்களாயிருப்பதோடு தம் வீடுவாசல்களையும் நேர்த்தியாய் அழகு செய்வார்கள். புருஷர்கள் சித்திரத்தாலும், பிரதிமைகளாலும், கவிதைகளாலும் அவர்களுடைய அழகையே வெளியிட்டிருக்கின்றனர். இக்கலா சாஸ்திரங்களுக்கெல்லாம் புரோத்ஸாகம் அருளியவர்கள் ஸ்திரீகளே. ஸ்திரீகளின் விசித்திரமான கைத்தொழில் வேலைப்பாடுகளான, வலைநூல் பின்னல், ஜரிகைப்பூக்கள் போடுதல், சித்திரம், நூற்றல், நெய்தல், உடைகளுக்கு ஓரம் தைக்க உதவும்படியான பூவலைகள் பின்னல், கூடைமுடைதல்—இவைகளையெல்லாம் காட்சிச் சாலையில் பார்க்கும் இதர ஸ்திரீகளுக்குத் தமும் இத்தொழில்களைக் கற்றுக்கொள்ள வேண்டுமென்ற எண்ணமுண்டாகி, அதனால் வீடுகள் தோறும் தொழில் முயற்சி அதிகரித்து நாடும் செழிக்கும். காட்சிச்சாலைகளில் நன்கு இயற்றப்பட்ட பண்டங்களையே விமரிசனம் செய்தல் வேண்டும். வர்ணங்களிலும் அழகிலும், வடிவிலும், கல்பனையிலும் நேர்த்தியில்லாத சாமான்களை கண்டிப்பாய் விலக்கவேண்டும். வீணை, ஸித்தார் முதலிய பிராசீன வாத்தியங்களுக்கு இந்திய ஹார்மோனியம் எப்படியோ அப்படியே நிஜமான கைத்தொழில்களுக்கு நேர் எதிரிடையாக, பல்லை இளித்துக்கொண்டிருக்கும் நடிகளின் படங்களை சிகரெட்பெட்டிகளிலிருந்து எடுத்து வர்ணநூல்களால் சட்டமிடுவதும் உள்ளது. டாம்பீகமில்லாத வஸ்துக்களாலும் சாமான்களாலும் இக்காட்சிச் சாலைகளை ஏற்பாடு செய்வதிலிருந்து, பெண்மக்கள் தங்கள் வீடுகளைச் சீர்பெறச் சிங்காரித்து வைத்துககொள்வதற்கு உபயோகமாயிருத்தல் வேண்டும். இத்தகைய காட்சிகளில் ஒரு லக்ஷணமான இந்திய கிருஹத்தின் ஏற்பாடுகளையெல்லாம் விமர்சித்து காண்பித்தல் மிகப்பயன்படும். சில வருஷங்களுக்கு முன் சென்னை ஸ்திரீகள் இதை வெகு அழகாய் ஏற்பாடு செய்திருந்தனர். சமீபத்தில் சித்தூரில் ஸ்திரீகள் செய்த ஒரு பொருட்காட்சி நிகழ்ந்தது. நானூறுக்கு அதிகமான சாமான்கள் வந்திருந்தனவாம். பெங்களூரில் அடுத்த மார்ச்சுமீ" ஸ்திரீகளின் பொருட்காட்சி யொன்று ஏற்பாடு செய்யப்படும். அவ்வூர் மாதர் இந்திய சங்கத்தார் சென்ற வருஷமே இவ்வேலையை ஆரம்பித்து நடத்தினர். இவ்வருஷம் இன்னும் விமரிசையாய் நடத்துவார்களென்றெண்ணுகிறேன். மாதர் சங்கத்தார் எப்போதும் ஸத்ஸம்ப்ரதாயமான இந்திய ஸங்கீதத்தையும் இப்பொருட்காட்சிச் சாலைகளோடு பிரகாசப்படுத்துவார்களாக. அடையாற்றுவாசியான மிஸ்ஸஸ் அடேர் என்பவர் இந்தியாவின் கலைகளையும் கைத்தொழில்களையும் இம்மாதிரி பொருட்காட்சிகளைப் பலவிடங்களில் அடிக்கடி விமர்சிப்பித்து அவைகளுக்கு அதிக ஆதரவு கிடைக்கும்படி செய்வதையே தம் வாழ்நாளின் கைங்கரியமாக ஆரம்பித்திருக்கிறார். பிரஹ்மஞான சபை வருஷாந்தரக் கன்வென்ஷன் சம்பந்தமாக பொருட்காட்சி ஏற்பாடு செய்ததெல்லாம் மிஸ்ஸஸ் அடேர் என்பவரே. அவர் செய்திருந்த ஏற்பாடனைத்தும் வெகு நேர்த்தியாயிருந்தது. இத்தகைய பொருட்காட்சிகளை ஏற்பாடு செய்வோர்கள் அவர் மூலமாய் அழகான விமர்சன முறைகளைத்தெரிந்துகொள்ளலாம்.

இந்திய ஸ்திரீகளின் நிதி:—கல்கத்தாவில் "லேடி ரீடிங்கு இந்திய ஸ்திரீகள் நிதிக்கு" ஒரு ஸினிமா கம்பெனியால் 10000 ரூபா நன்கொடையாக அளிக்கப்பட்டது, அன்று வைஸ்ராய் அவர்களும் அவர் பத்தினியாரும் விஜயம் செய்தனராம். கல்கத்தாவிலும் அயலூர்களிலிருந்தும் பல பிரமுகர்கள் வந்திருந்தனராம். படக்காட்சிகளுக்கிடையில் கவர்னருடைய பாண்டு வாத்தியம் வாசித்தது. ஒரு பிரபு ஒரு பாக்ஸுக்கு ஆயிர ரூபா கொடுத்தனராம். இந்த நிதி சமீபத்தில் தக்க நன்கொடைகளால் அதிக விருத்தியடைந்திருக்கின்றது.

டிஸம்பர் மீ"த்து ஸ்திரீ தர்மம்:—ஸ்திரீ தர்ம பத்திரிகையைக் கிரமமாய்ச்சேர்த்து வைத்துக்கொள்ளாத சந்தாதாரநேயர்கள் தயவுசெய்து சென்ற டிசம்பர் மீ"த்து சஞ்சிகையை எமக்கு அனுப்பிப்பார்களேயானால் மிக்க உபகாரமாயிருக்கும். எதிர்பாராத காரணங்களால் ஆபீசுக்கு வேண்டிய பிரதிகள் கூட குறைந்துபோயின.

ஜனசமுதாய கைங்கர்யத்தினிமித்தம் இந்தியா முழுதிலும் உழைத்து வருவோர்களின் மஹா ஸபையொன்று மதராஸில் கூடியது. சிசு பரிபாலனார்த்தமும் கர்ப்பிணிகளின் ரக்ஷணார்த்தமும் செய்யப்படவேண்டிய பிரயத்தனங்கள் விவகரிக்கப்பட்டன. ஸகல நற்காரியங்களுக்கும் கைகொடுத்துதவும் ஸ்ரீமதி டாக்டர் முத்துலக்ஷ்மி அம்மாள் அச்சமயம் பேசியதை இங்கிலீஷில் அச்சிட்டிருக்கிறோம். மிஸ்ஸஸ் கஸின்ஸூம் அங்கு பேசியதில் பள்ளிக்கூடங்களில் நாகரீகமுள்ள ஸ்ரீமதிகள் போய் நாளொன்றுக்கு 2 மணி நேரம் இலவசமாய் கற்பித்துவருவது, பெண்களுக்குரிய ஸ்கௌட்டிங் பயிற்சி, விதவைகளுக்கும், சம்பாதித்துச் சாப்பிடவேண்டிய ஸ்திரீகளுக்கும் பிரயோசனமான தொழிற்சாலைகளை ஏற்படுத்துவது, ஜெயில்களில் கைதிகளாக அகப்பட்ட துர்ப்பாக்கியமான ஸ்திரீகளை தேற்றி வருவது இம்மாதிரியான கைங்கரியங்களெல்லாம் இந்நாளில் அதிகம் செய்யப்படல் வேண்டும் என்பதைப் பேசினர்.

சிசுக்களைப் பராமரிப்பதும் அவைகளைப் பயிற்றுவதும்

ரப்பரால் செய்யப்பட்ட முலைக்காம்பு (Comforter cr dummy teat) குழந்தைகளுக்குக் கற்றுக்கொடுக்கப்படும் கெட்ட வழக்கங்களில் ஒன்று ரப்பர் முலைக்காம்பையாவது வேறு எதையாவது சப்புதல். இந்த அருவருப்பான வழக்கத்தை குழந்தை தானாகவே கற்றுக்கொள்வதில்லை. ஆகையால் அதற்காக அது கஷ்டப்படக்கூடாது. ரப்பர் முலைக்காம்பு ஒருபோதும் சுத்தமாயிருப்பதில்லை. அநேக ஸந்தர்ப்பங்களில் அது வியாதிப்பூச்சிகளை குழந்தையின் வாயில் சேர்த்து விடுகிறது. ரப்பர் முலைக்காம்புகளையெல்லாம் அழித்துவிடவேண்டும். அவைபோன்ற எதையும் எந்தக் காரணத்தைக்கொண்டும் குழந்தையின் வாயில் போடக்கூடாது. ரப்பரை வாயில் வைத்துக்கொண்டு தூங்கும் வழக்கம் குழந்தைக்கு பிடித்துவிட்டால் அதைத்திருப்புவதும் மிகவும் கஷ்டம். குழந்தைகள் சௌக்கியமாயிருக்கையில் ஸ்வபாவமாகவே தூங்குகின்றன. ரப்பர்தானாகட்டும் வேறு எதுதான் ஆகட்டும் குழந்தையின் தேக சௌக்கியத்துக்கும் நல்ல வழக்கங்களுக்கும் பதிலாயிருக்கக்கூடியதாகாது.

குழந்தையானது தன் கட்டை விரலையாவது மற்ற விரல்களை சப்பத்தானாகவே கற்றுக்கொள்ளக்கூடும். ரப்பரைச் சப்புவதுபோல், விரல்களைத் தொடர்ச்சியாய்ச் சப்புவதும் மேல் தாடையையும் பற்களையும் முன்னுக்குத்தள்ளி வாயின் அழகைக் கெடுத்துவிடுகிறது. அதனால் கோழையும் விடாமல் வழிந்துகொண்டிருப்பதால் குழந்தையின் தோற்றத்தையும் (அழகையும்) கெடுத்துவிடுகிறது. விரலைச் சப்பும் வழக்கத்தை உடனே நிறுத்தவேண்டும். அந்த வழக்கத்தை விட்டு குழந்தையைத் திருப்புவது மிகவும் கடினம். இந்த வழக்கத்தை ஒழிக்க அடியிற்கண்டபடி செய்யவேண்டும்: முழங்கையின் உட்புறத்தில் ஒரு சிறு மரத்துண்டையாவது காகித அட்டையாவது வைத்து அதின் இருபக்கமும் துணி அல்லது பஞ்சை வைத்து மணிக்கட்டின் மேலாக நன்றாகக் கட்டிவிடுங்கள். இப்படிச்செய்தால், குழந்தையானது தன் வாய்க்கு விரலைக்கொண்டுபோக கையை வளைக்கமுடியாது. மேற்கண்ட வழக்கம் போகிறவரையில் இரவும் பகலும் இந்த முறையை அனுஷ்டிக்கவேண்டும்.

TELUGU

పుణ్యక్షేత్రములు

పుణ్యక్షేత్రంబులును, పుణ్యనదులును మన హిందూదేశపు నలుదిశలయందును విశేషముగా నున్నయవి. పూర్వకాలము తీర్థయాత్రలు వెళ్లుట సాధారణముగా ప్రతిమానవునియొక్క ధర్మముగా నుండినది. తీర్థయాత్రలు చేయుట ముఖ్యముగా మనము తెలిసి తెలియక చేసిన పాపంబులు పోగొట్టుకొనుటకుగాదు, లేక పుణ్యము సంపాదించుకొనుటకేగాదు. తీర్థయాత్రలు చేయుటయందు ముఖ్యమైన ఉద్దేశ్యము మరియొకటున్నది. ఈ భరతఖండము విశేషభాగములుగా భాగింపబడియున్నది. అందలి ఆచార వ్యవహారములును, నాగరీకతలును, భాషలును వేరువేరుగా నున్నయవి. యాత్రికులు ఈ వివిధప్రాంతములలోనుండు పుణ్యక్షేత్రములకును పుణ్యనదులకును వెళ్లుటయందు, అచ్చోనుండు జనుల నాగరీకతలు, ఆచారవ్యవహారములు, స్వభావములు మొదలయినవిగను గొనుటయే ముఖ్యమైన ఉద్దేశ్యములలో నొకటి.

ఉత్తర హిందూదేశమున కాశీక్షేత్రము పుణ్యక్షేత్రములలో ముఖ్యమైనదని మీకందరకిని తెలిసిన విషయమేగదా? అది గంగానది యొడ్డుననున్నది. నాభాగ్యవశమున ప్రకృతము నేనా క్షేత్రములో నుండుట తటస్థించినది. మీలో చాలమంది కాశీపట్టణము చూచి యుండుట తటస్థించియుండును. మదరాసునుంచి కాశీకి వెళ్లుటకు నాలుగు రోజులుపట్టును. ఈ పుణ్యక్షేత్రము సమీపించి పవిత్రమైన గంగానది వంతెన దాటునప్పుడు నదియొడ్డుననుండు ఎత్తయిన కట్టడములును చిన్నచిన్న పడవలపైన షికారు వెళ్లుచుండు జనులును నానాదేశపు యాత్రికులు నదియందు స్నానముచేయుచుండుటయును చూచుట తటస్థించును. ఆరంగము మిక్కిలి వింతగాను ఆనందకరముగానుండును. దానిని వర్ణించుటకు సాధారణముగా సాధ్యముగాదు.

కాశీపట్టణమునందు హిందూదేశములోనుండు సర్వమతస్థులను, సర్వతెగలవారిని మీరు చూడగలరు. గంగానది ఘట్టములలో ముఖ్యమైనవి దశాశ్వమేధము, మణికర్ణిక, కేదారము, హనుమంతఘట్టము. ఈ ఘట్టములు వేకువజామున నాలుగుగంటలు మొదలు రాత్రి ఎనిమిదిగంటల వరకు దేశదేశములనుంచి గంగానదిలో స్నానము చేయుటకు వచ్చిన యాత్రికులతోను హరికథా ప్రసంగములతోను నిండియుండును. స్త్రీలును పురుషులును ఈ హరికథల వినుటకు గుంపులు గుంపులుగా వచ్చెదరు. హిందూమతము ఎంత క్షీణదశలోనున్నదని మనము తలచుకొన్నను పుణ్యక్షేత్రములలో నైనను కొంతవరకు నిజమైన దైవభక్తి, ఉదారస్వభావము జనులయందు గనబడుచున్నది.

దక్షిణ హిందూదేశపు ఆచార వ్యవహారములకును కాశీదేశపు ఆచార వ్యవహారములకును భేదములున్నవి. చాల విషయములలో భేదములు గానవచ్చుచున్నయవి. అయితే, ప్రస్తుతము వాటినిగురించి విపులముగా వ్రాయుటకు దలచుకొనలేను. మరియొకమారు ఉత్తర హిందూదేశపు పుణ్యక్షేత్రములను గురించి వ్రాయునప్పుడు సాధ్యమైనంతవరకు ఎక్కువ వివరములు వ్రాసెదను.

M. S. వేణుగోపాల్.

స్త్రీలకు వైద్యవిద్య యగత్యము.

("అనుసూయ పత్రిక.)

మన హిందూదేశములో నేర్పుకత్తెలగు వైద్యురాండ్రు చాల తక్కువగా నున్నారని మనకుఁ దెలిసినవిషయమే. మనము మనకు గల రుగ్మతలను మనపురుషులతోఁగాని, యంతకంటెను బురుషులగు వైద్యులతోఁగాని నివేదించుటకు జంకుదుము. ఇఁక మహమ్మదీయసోదరీమణుల కెంతటిదారుణ రోగములు కలిగినను వైద్యులు సమీపించి చూడరాదుగదా! వైద్యురాండ్రు కొలఁది సంఖ్యలుగా నుండుటచేత, మన సోదరీమణులలో నెన్నివేల మందికో సరియైన శాస్త్రీకవైద్యము జరుగుటలేదు. మఱి మారుమూల గ్రామములలో నున్న స్త్రీలగతి చెప్పనక్కఱయే లేదు. కొన్నిపల్లెలయందుఁ బ్రసవవేదనపడునపుడు పురుషులచే వైద్యము చేయించుకొనుటకన్న మరణమే శ్రేయమని తలఁచి మృత్యుదేవతకు లోబడిరని వినుచున్నాము. అట్టివారు మన హిందూదేశమునందంతటను నక్కడక్కడ నున్నారు.

బిడ్డలఁగన్న ప్రతి స్త్రీకిని ప్రసవవేదనయన నేమియో తెలియును. ఆ వేదన యజ్ఞానలగు మంత్రసానుల దుష్టచికిత్సలచే మఱింత హెచ్చుచేయఁబడుచుండును. అట్టికఠిన దగినచికిత్సల నొందక యెందఱు కాలధర్మ మొందలేదు? వైద్యశాలలలోని లెక్కలను పరీక్షింతుమేని, నొప్పులు పడుచుండ నెడ్లబండ్లలోఁ గూర్చుండఁబెట్టి యెన్నిక్రోసులనుండియో స్మృతిలేని నిరాశావస్థలో నుండఁగా జ్ఞానహీనులగు బంధువులు తీసికొనివచ్చి యప్పగించిన స్త్రీల చరిత్రములు గాన్పించును. వారిలో నూటికిఁ దొంబదితొమ్మిదిమంది బాధపడి మృతిఁజెందినవారేయని నమ్ముఁడు. నేను మాయూరిలోనున్న ఘోషా ఆసుపత్రికి వెళ్లినప్పుడెన్ని పర్యాయములో యట్టిరోగినులఁ జూచితిని; వారియవస్థలను జూచినప్పుడెల్ల దుఃఖమునకు లగుచుండును. "అయ్యో, భగవంతుఁడు మనదేశ స్త్రీల నిట్లనాథలుగా నేలచేయవలె? ఏల తగినంతమంది వైద్యురాండ్రను మనసోదరీమణులకుఁ బ్రసాదింపరాదు?" అని తలఁచుచుందును. ఆరీతిగా నాసుపత్రులకుఁ గొనిపోఁబడు స్త్రీలలోఁ గొందఱికిఁ జావుతప్పినను, నేదోయొక వైకల్యముగల్గి తమయావజ్జీవమును సుఖమొందలేని నరకప్రాయులగుచున్నారు. ఈ యిక్కట్టులన్నియు, వైద్యురాండ్రు వలయునంద యున్న, నివారింపఁబడఁగలవు.

మన సోదరీరత్నములకు వైద్యము చేయునిమిత్తమే కాక, గృహము శుభ్రముగా నుంచుకొనుట, ప్రారంభచికిత్సలఁజేసికొనుట, పసిబిడ్డలను యథావిధిసాకుట, గర్భవతులై యున్నప్పుడెట్లు వర్తింపవలెనో నేర్పుట, మున్నగునంశములు విపులముగాఁజెప్పి బోధించుటకు వైద్యురాండ్రు కావలసియున్నారు. అట్టివిషయములు స్త్రీలే స్త్రీలకు బోధింపవలయునుగాని, పురుషులు పనికిరారు. ఎట్టిసంఘమునందైనను నారోగ్యము నెలకొల్పవలెనన్న, స్త్రీల సానుభూతియు సాహాయ్యము నత్యావశ్యకములు. ఇంగ్లాండులో "ఆరోగ్యదర్శిను" లను వైద్యురాండ్రు)కొందఱు, ఇంటింటికిని దిరిగి గృహిణులకుఁ దెలియఁజెప్పఁబడిన విషయములనుగూర్చి బోధచేయువారుగలరఁట. అందుచేతనే యచ్చట మనదేశమునందుకంటె బాల్యమరణములు చాల తక్కువగా నున్నవి. విశేషవిద్యావతులున్న యింగ్లాండులోనే యట్టి

బోధలగత్యము లైనప్పుడు, విశేషవిద్యావిహీనలున్న మనదేశములో నది యత్యగత్యమని వేఱచెప్పవలయునా? కావున నట్టిబోధ చేయుటకుంగూడ సమర్థురాండ్రగు స్త్రీలు కావలెను.

ఇదివఱకు మనదేశములో వైద్యురాండ్రు బయలుదేఱక పోవుటకుం జాలకారణములున్నవి. ఆయుర్వేదవైద్యమైన స్త్రీ లభ్యసింతమన్న, స్త్రీలు వేదాదివిద్యల కర్హురాండ్రుకారుగదా? ఆకారణముచేఁ బూర్వకాలమునుండియు స్త్రీలలో వైద్యము నేర్చినవారలరుదు. మా గోదావరిజిల్లాలోఁ గాకరపర్తి బాయమ్మగారను నొకవైద్యురాలుండెడిది. ఆమె వైద్యము మిగుల ప్రసిద్ధిఁ జెందె. ఆమెచే నెందఱెందఱో యంతఃపుర స్త్రీలు వైద్యము చేయించుకొని ధన్యురాండ్రైరి. కాని యామెకు శస్త్రచికిత్స యెట్లు తెలియఁగలదు? అది యాయుర్వేదమందే పూర్తిగాలేదే. ఇఁక నాంగ్లవైద్యము స్త్రీలు నేర్చుకొనఁదలఁచిన, వారికిఁ బ్రత్యేక కళాశాలలు లేవు. ఈనడుమునే కొన్ని బయలు దేఱినవి. ఇంతకుమునుపు స్త్రీపురుషులు కలసియే చదువుకొనవలసివచ్చుచుండెడిది. అందుచేత హిందూ స్త్రీ లెవ్వరును వైద్యము నేర్వకుండిరి. నేర్చినవారలు క్రైస్తవాంగనలు మాత్రమే.

మనహిందువులలో వితంతువులు ఉన్నతవిద్య నభ్యసించి వైద్యవిద్య నేర్చుటయొప్పు. వారికిమాత్రమే యన్నివీలులును గలవు. బ్రాహ్మణేతరులలో వివాహితలును నేర్చుకొనవచ్చును. ఢిల్లీ నగరములోఁ గ్రొత్తగా స్త్రీలకొఱకు నెలకొల్పిన వైద్యకళాశాలయందుఁ బెక్కండ్రు హిందూవనితలు మనరాజధాని నుండి పైకముపోయి చదువుచున్నారని వినుట కెంతయు సంతోషముగానున్నది. ఈనడుమ వెల్లూరుపట్టణమున స్త్రీలకొఱకొక వైద్యకళాశాల నిర్మించిరి. అందుఁగూడ జాలమంది విద్య నభ్యసించుచున్నారనియే తెలియుచున్నది.

ఇట్లు వైద్యముచేయుటకును, ఆరోగ్యసూత్రములు బోధించుటకును, మంత్రసానులను క్రమశిక్షలోఁ బెట్టుటకును వైద్యురాండ్రు చాలమంది మనదేశమునకుఁ గావలసియున్నారు. ఇప్పుడు ప్రతి ఘోషా ఆసుపత్రిలోను మంత్రసానులశిక్ష జరుపుచున్నారు. కాని యది యంతబాగుగాలేదు. ఆమంత్రసానులు బొత్తిగా విద్యావిహీనలు. ఉత్తమవిద్య నేర్చినవా రాశిక్షను బొందిన లెస్సగనుండును.

మనదేశ మట్టివైద్యురాండ్ర సంఖ్యయందభివృద్ధిఁగాంచి బాలమరణాద్యరిష్టములనుండి కాపాడఁబడుఁగాకయని భగవంతుని సదా ప్రార్థించుచుందును.

పత్రికాధిపురాలు.

శ్రీపిఠాపుర మహారాజ్ఞిగారి యుబలాపాఠశాలా వార్షికోత్సవము.

తేది 28 అక్టోబరునాఁడు పిఠాపురములో 'ఘోషా' పాఠశాలయొక్క వార్షికోత్సవము జయప్రదముగ జరిగినది. ఆనాఁటి సభకు గుంటూరు, రాజమహేంద్రవరము, కాకినాడ, పెద్దాపురము మున్నగు స్థలములనుండి విద్వాంసులు ఆహ్వానింపఁబడిరి. అతిథులకెల్ల నొకరమ్యహర్మ్యము విడిదిగా నేర్పాటుచేసిరి. సుధామధురపాద్యాదులగు శ్రీమహారాజ్ఞిగారు విందుల కిన్ని సదుపాయంబులం జేయించిరి. ప్రసిద్ధవిద్వత్కవయిత్రీమణియు, పావనచరితయు, పరమాస్తికురాలును నగు శ్రీమతి గుండు అచ్చమాంబగారు రంగాసనాధిపురాలుగా నెన్నుకొనఁబడిరి. మహారాజ్ఞిగారి యున్నత పాఠశాలాభవనములో నాఁటిసాయంకాలము సభ జరిగెను. మొదట బాలికల ప్రార్థనలతో సభ ప్రారంభింపఁబడెను. తరువాత సమాజాధ్యక్షురాల శ్రీ మహారాజ్ఞిగారి ప్రారంభోపన్యాసము జరిగెను. అది యామె వినయ సౌశీల్య విద్యా వైశారద్యంబులను వేనోళ్లఁ జాటుచుండెను. పిమ్మట గతసంవత్సర పాఠశాలాచర్యనుగూర్చి స్కూలు దొరసానిగారు ఆంగ్లమున నుడివిరి. దానికి తెలుఁగున శ్రీమతి కోటికలపూడి సీతమ్మగారు వివరపఱిచి, ప్రభుభక్తియు స్త్రీవిద్యాభివృద్ధియు వెల్లడించుచుఁ దాము రచియించిన పద్యములం జదివిరి. అవల శ్రీమతి పులుగుర్త లక్ష్మీనరసమాంబగారు సమాజాధ్యక్షురాలి వినయమైన తాము విరచించిన పద్యములంజదివి సభ్యురాండ్ర నానందవారిధిలో ముంచిరి. వానినే సభ్యురాండ్రు మరలఁ జదివించి విని యానందించిరి. "ఆంధ్రలక్ష్మి" పత్రికాధిపురాలగు శ్రీమతి కళ్లేపల్లి వెంకటరమణమ్మగారుకూడఁ గొన్ని పద్యములంజదివిరి. అవియు రమ్యముగనుండెను.

అటుపిమ్మటఁ గొందఱు బాలికలొక చిన్నినాటకమును ప్రదర్శించి, డ్రిల్లుచేసి కనఁబఱిచిరి, తర్వాతఁ గొందఱు బాలికలు వీణాగానమొనర్చిరి. అవల నింకొకతరగతి బాలికల నాటకమును డ్రిల్లును జరిగెను. ఆనాటకములోని సంభాషణము కడుంగడు మనోహరముగనుండెను. అంత శ్రీమతి అచ్చమాంబగారిచే బాలికలకు బహుమతులిప్పింపఁబడెను. ఆమె యొక్కొక్క బహుమానమునుగూర్చి యొక్కొక్క చక్కనిపద్యమును రచియించి కొన్నినొసఁగిరి. కడపట మంగళాశీర్వాదములతో సభ ముగిసెను.

వృత్తాంతములు, వ్యాఖ్యలు.

పార్లమెంట్ ఎన్నికలు

ఇటీవల గ్రేట్ బ్రిటన్‌లో జరిగిన ఎన్నికలలో క్రొత్త స్త్రీ లెవరికిని పార్లమెంట్ సభ్యతకు ఎన్నికలు రాలేదు. దీనిచే బ్రిటిష్ స్త్రీలు చాల విచారగ్రస్తులై యున్నారు. లేడీ ఆస్టర్, మిసెస్ విన్ట్రింగ్‌హాం వీరిద్దరు మాత్రము మొదటివలె తమ సభ్యతను కలిగియున్నారు. క్రొత్తగా 26 మంది స్త్రీలు పార్లమెంట్ సభ్యతకు ప్రయత్నించిరిగాని వారి యుద్యమము సార్థకము కాలేదు. లేబర్ పక్షపాతియగు మిస్ మార్గరెట్ బాండ్‌ఫీల్డ్ అనునామెకు 14000 ఎన్నికలు వచ్చినవిగాని మరికొన్ని నూర్లుమాత్రమే రానందున ఆమెకూడా తప్పిపోయినది. ఎన్నికలను సంపాదించు పోరాటములో ముగ్గురు నలుగురున్నచోట ఆరుమంది స్త్రీలు రెండవవారిగా ఎన్నికలను పొందిరిగాని ఇర్లాండులో నున్నట్లు దామాషా ప్రకారము సభ్యుల సంఖ్య నియమింపబడి యుండినచో ఈ ఆరుగురును పార్లమెంటుయందు స్థానములను బొందుచుండిరి. పూర్వపు పద్ధతి ఈ ఎన్నికల విషయమున బాగుగలేదు. ఎట్లన నలుగురు, 4000, 3500, 2000, 500, ఎన్నికలను క్రమముగా సంపాదించెదరను కొనుదము. మొదటివాడు అందరికన్న నెక్కువగ ఎన్నికలను సంపాదించియున్నను వానిజిల్లాలో తక్కువ సంఖ్యవారి ఎన్నికలను సంపాదించినట్లే భావింతురు. దామాషా ననుసరించి నియమించు పద్ధతి యుండెనేని, తమయిష్టానుసారమైన క్రమమున సభ్యులను యేర్పరుచుకొని వారికివచ్చిన ఎన్నికలను లెక్కచేసి రెండవవారినికూడా సభ్యునిగా తీసికొనుటకు వీలుండును. ఈ పద్ధతి నాచరణకు తేవలయునని స్త్రీలు అన్నిదేశముల

లో నొక్కి చెప్పవలెను. ఇది యాచరణలోనుండు దేశములలో నంతయు నిండాతృప్తికరముగా నున్నది. ఇండియాదేశములో కాలతీతమైన పద్ధతుల నాచరణకు తావివ్వక ప్రయోజనకరములగు యిట్టి లేన పద్ధతుల నేర్పరుచుట యవసరము.

పానవిరోధము.

చెన్నపురి నగరములో ప్రతిసంవత్సరమును యొక వినోదవస్తు ప్రదర్శనోత్సవము జరుగుచున్నయది. ఆకాలములో నింతవరకు ప్రదర్శనాలయు ప్రాకారములో పానవస్తువుల నమ్ముటకు అంగళ్లకు లైసెన్సుల నిచ్చుచుండిరి. ఈతూరి తన్నిరోధ సంఘముల వారందరు నొకటిగా జేరి చేసిన ప్రయత్నముచే అట్టి అంగళ్లకు లైసెన్సుల నివ్వకూడదని మదరాసు కార్పొరేషన్ సభలో తీర్మానింపబడెను. సుఖవినోదముల ననుభవించు నిమిత్తమే తెంచు గౌరవశాలులగు భారతీయులకు ఇదిచాల ప్రయోజనకరమైన యేర్పాటుగా పరిణమించె. ఇట్టి సమయములలో జనసామాన్యులను నీతి నియమములకు లోబరచి వృద్ధిచేయుటయేగాక చాల ప్రయోజనకరముగాను యున్నది. ఈ యుద్యమమున అనేక స్త్రీలు భాగులైయున్నారు. పానవస్తువులకొరకు సెలవుచేయు అమితద్రవ్యమువలన బీదరికమును దౌర్భాగ్యస్థితిని పొందుచుండు కష్టములు స్త్రీలకు తెలసినట్లు పురుషులకు తెలియదు గాన పాననిరోధోద్యమమును స్త్రీలుచేసి యుండుట నిరీక్షితమైన కార్యమేగాని వేరుకాదు. ఎచటెచట వినోదోత్సవములు జరుగునో అచట పానవస్తువులు లేకుండునట్లు చేయుటవసరము. విరుద్ధమెంత కలిగినను లక్షించక తమతీర్మానమును సాధించినందుకై చెన్నపురి కార్పొరేషన్ వారు స్తోత్రపాత్రులై యుండిరి.

స్త్రీ పౌరసభ్యులు.

చెన్నపురి మరియు సైదాపేట పౌరసభలకు నూతనముగా నియమింపబడియుండు స్త్రీసభ్యులను గౌరవించు నిమిత్తమేర్పరచబడియుండిన సభాకాలములో తీసిన ఫోటో బహుఅందముగ నున్నది. భారతరమణుల యభివృద్ధియందు శ్రద్ధగలవారందరును ఈఫోటోను కలిగియుండవలసినది యవసరము, అవి చెన్నపురిలో పాలాజిరోడ్‌లోనుండు ((డి ప్రిన్సస్ స్టూడియోలో దొరకుచున్నవి. వెల రెండున్నర రూపాయలు మాత్రమే. ఆఫోటోలో ప్రసంగించుచుండు స్థితిలో శ్రీమతి అనిబెసెంటమ్మగారి రూపము. చంగల్పట్ కలెక్టర్ గారి భార్య మిసస్ గిల్లెట్టు, మిస్ మగ్ డోగల్, మిస్ నోబల్, డాక్టర్ బీడన్, మిస్ అన్నాండేల్, మిసెస్ బి. రామరావ్ మరియు పౌరసభ్యుల రూపములు నుచేరి వరసి రెండువందల స్త్రీల రూపములున్నవి. సైదాపేట పౌరసభకు చేరిన స్త్రీలు చేసిన యుపన్యాసములు ఈ పత్రికయొక్క దేశభాష భాగములో ప్రచురింపబడియున్నవి.

మన కార్యదర్శిని యాగమనము.

మన కార్యదర్శిని తనభర్తగారగు మిస్టర్ జినరాజదాసాగారితో అడియారుకే తెంచినది. వీరిరువురు సంహాళ ద్వీపమునకు రాగానే మనదేశమున వర్షము అధికముగా వచ్చినందున మధురజిల్లాలో నెక్కువ వెల్లువలు పారి ప్రయాణముచేయుటకు వీలులేక 10 దినములు సింహళమున నుండవలసివచ్చెను చివరకు డిశంబర్ 15వ తేదీనాడు వారు అడియార్ వచ్చిచేరిరి. ఆస్ట్రేలియా దేశమున నెక్కువగ పాటుపడి మరల మాతృదేశమగు భరతభూమికే తెంచుటచే వారి మనసు కుల్లాసము కలిగియున్నది. మిసస్ జినరాజదాసాగారి ఆరోగ్యమిప్పుడు చాలవరకు కభివృద్ధియై యున్నది. ఆమెగారు లేనప్పుడీ దేశములో జరిగిన పలువిధములగు స్త్రీల యుద్యమములకు పరమానందభరితులైయున్నారు. భారతరమణులు బాహ్యవ్యవహారములందును దేశహితమైన కార్యములలోను నెక్కువశ్రద్ధ పుచ్చుకొనుచుండుట ఆమెగారికెంతయో యానందకరమై యున్నది. ఆమెగారు ఆస్ట్రేలియాలో ననేక స్త్రీల సభలకు వెళ్లియుండిరి. అచట జరుగుచుండు రాజకీయ మరియు సాంఘికోద్యమములచే ఆమెగారు తృప్తులైయున్నారు. తాము పొందిన అనుభవములనుగురించి ముందుపత్రికలో ఆమెగారు వ్రాయ నిశ్చయించియున్నారు.

స్త్రీలు చేతిపనులు

స్త్రీలు చేయుచుండు కౌశల్యమైన చేతిపనులను వెల్లడిచేయునిమిత్తమచటచట ప్రదర్శనముల నేర్పరుచుచుండు వాడుక క్రొత్తగా పుట్టియున్నది. ఇది బహు ప్రయోజనకరమైన కార్యమని మాకు తోచెడిని వర్ణదేహ, అధరకా లంకార విషయముల యందుండవలసిన సౌందర్యదృష్టికి స్త్రీలు పుట్టినిల్లైయున్నారు. ఘనమైన చిత్రలేఖనమందును, శిల్పనులయందును, పద్యకావ్య రచనమందును పురుషులకు స్త్రీలధికోత్తేజనమునిచ్చువారైయున్నారు. బూటాపనులు గంపల్లిపనులు, జర్తారిపనులు, చిత్రలేఖనములు. నేత, నూలువడకుట మున్నగు కౌశల్యపు చేతిపనులను వెల్లడిచేయు ప్రదర్శనముల వలన స్త్రీల కెంతయో యుత్సాహము కలుగుచున్నదిగాని సాధ్యమైనంతవరకు నందములేని వస్తువులను మాత్రము ప్రదర్శనమునకు జేర్చకుండుట యవసరము. పొగచుట్ట పెట్టెలనుండి తీసిన బొమ్మలకు రంగులురంగులుగల దూదిని చుట్టి ప్రదర్శనశాలకు బంపినచో యంగీకరించరాదు. ప్రదర్శనశాలలో నుత్కృష్టములగు మాదరీవస్తువుండవలయును. కర్ణకఠోరశబ్దములనిచ్చు "హార్మోనియం" కంటె సుస్వరములగు మృదునాదముల నిచ్చు వీణా సితారు మున్నగు వాద్యములను ప్రదర్శించవలయును. ప్రదర్శనమునకు వస్తువులను యేర్పరచుకొనుటలో నవి యొక పాఠమునిచ్చునవిగాను గృహోపయోగకరణములుగాను యుండునట్లు జూడవలయును, ఇంటిలోనే వస్తు పెట్టిసలమునవుండవలయునో దానిని సూచించు వస్తువులుచే ప్రదర్శనశాల యమర్చబడవలసియున్నది.

కొన్ని సంవత్సరముల క్రిందట చెన్నపురియందిట్టి స్వారస్యమైన ప్రదర్శనయొకటి జరుపబడెను. ఇతర స్థలములలోను ఇట్టి ప్రదర్శనములు జరిపింప నుద్యమించుచుండుటచే పైచేసిన సూచనలను జ్ఞాపకముంచుకొని తగిన యేర్పాటు చేయుదురని నమ్ముచున్నారము. ఇటీవల చిత్తూరిలో నొక ప్రదర్శనము జరిగినది. దానికి నాలుగు వందలకంటె నధికముగ వస్తువులు వచ్చియుండెను. రాబోవు మార్చి నెలలో బెంగళూరిలో నిట్టి ప్రదర్శనము నేర్పాటుజేయ నుద్యమించియున్నారు. మహిళా భారతీయ సమాజమువారు తమ వార్షికోత్సవకాలమున అడియారులో నొక ప్రదర్శనము ప్రారంభించియున్నారు. రాబోవు ఈస్టర్ సెలవులలో మరియొక ప్రదర్శనము చక్కగా యేర్పరచ దలచియున్నారము ఈవస్తు ప్రదర్శనమునకు చేరినట్టుగా భారతగానమునకు తగినంత ప్రోత్సాహమునిచ్చుట మహిళా భారతీయ సమాజమువారి ముఖ్యకర్తవ్యమైయున్నది. అడియార్ వాసియగు మిసస్ అడేర్ గారు ఇండియాదేశపు చేతిపనులకు పునరుజ్జీవనము గావించునిమిత్తము తమజీవితమును ధారపోసియున్నారు. చేతిపనుల కొట్లుశృంగారముగా ప్రదర్శించవలయునో వారితరులకు బోధింప సిద్ధముగానున్నారు. ఆమెగారి బుద్ధివాదమును, సలహాలను తీసికొనుట మంచిది.

భారత మహిళానిధి

రీడింగ్ పత్నిగారి పేరటనున్న భారతమహిళానిధికి ద్రవ్యసహాయము చేయునిమిత్తము కల్కత్తాలో మదన్ నాటకశాలలో నేర్పరచబడిన "శినిమా" ప్రదర్శనములో పదివేలరూపాయిలు వసూలైనవి. రీడింగ్ ప్రభువుగారు, వారిధర్మపత్ని శినిమాకు వెళ్లియుండిరి. కల్కత్తనివాసులును, మరియు వంగదేశముయొక్క ఇతర ప్రాంత్యములనుండి వచ్చియుండిన పెద్దపెద్ద ప్రభువులును వెళ్లియుండిరి. నాటకశాలలోనుండు పెట్టెలలో కూర్చొనుటకు చాలమంది యత్నించిరి. వంగదేశపు ప్రభువొకడు వేయిరూపాయలనిచ్చి పెట్టెలో కూర్చుండెనని తెలియవచ్చెడిని. మధ్యమధ్య గౌర్నర్ గారి బ్యాండ్ వారు గానము చేయుచుండిరి. లోకోపకరమగు ఈనిధిచాలవృద్ధియగుచుండుట సంతసనీయంబె.

డిశెంబర్ మాసపు స్త్రీధర్మపత్రిక.

స్త్రీధర్మపత్రికలను దాపుదలచేయకయుండు వారెవరైనను డిశెంబర్ మాసపు పత్రికను దయచేసి మాకు పంపినచో చాలకృతజ్ఞులైయుండెదము. అనేక కారణములచే మా ఆఫీసులో దాపుదలచేయవలసియున్న పత్రికలు ఖర్చైపోయినవి. మా ఫైలుకు అది అవసరమైయున్నదిగాన పంపకోరెదము.

నూతనపత్రిక.

భారతరాష్ట్రమున కంతయు వంగదేశము అనేకములైన మంచి వార్తాపత్రికలను కలిగియుండుటలో ప్రసిద్ధిగాంచియున్నది. మాడర్నురివ్యూ (Modern Review) సంపాదకుని కుమారుడు (యోగక్షేమము) "Welfare" అను నూతన పత్రిక నొకటిని వెడలించియున్నాడు. అదిమా కిప్పుడే పంపబడియున్నది. కాకితములు, ముద్రణము బాగుగానున్నవి. శైలి సులభముగానున్నది. సామాన్యముగా లోకము యొక్క యోగక్షేమమునకును విశేషముగా మన భరతభూమికిని సంబంధించిన విషయములు ఈపత్రికలో ప్రచురింపబడియున్నవి. స్త్రీల యభివృద్ధికి సమ్మంధించినవాండును స్వయుద్యమములకును ఈపత్రిక సహాయముచేయ బూనియున్నది. స్త్రీలయోగక్షేమము గురించి వ్రాసిన మిసస్ కజన్సుగారి వ్యాసముల యీప్రథమ సంచికలో ముద్రితమైయున్నది గొప్ప గ్రంథకర్తని యని ప్రసిద్ధిగాంచిన శీతా చటర్జీగారిచే వ్రాయబడిన కథయొకటి ఇందులోనున్నది. ఈపత్రికా యోగక్షేమమార్గము దీనికుఖపత్రమింత కన్న శ్రేష్ఠమైనదిగానుండుట యవసరము. ప్రకృతము పత్రిక యొక్క పేరునుగాని, విషయములనుగాని కనుగొనుట కష్టమైయున్నది. ప్రయోజనము? సౌందర్యము యీరెండును ప్రతిదానియందును చేరియుండుట యవసరమని మా యభిప్రాయము ఈపత్రికకు శుభము ప్రాప్తమగుగాక యని ప్రార్థించెదము.

సాంఘిక సేవ

సాంఘికసేవకై పాటుపడుచుండు వారల సమావేశసభయొకటి చెన్నపురి నగరములో జరిగినది. దానిలో గర్భిణీ స్త్రీల మరియు శిశువుల యోగక్షేమమును గురించిన యేర్పాటులకు చాలయొక్కువగ మన మిచ్చబడియుండెను. అందరిలో అతిశయ శుభమునకును, తనసోదరీమణుల గౌరవవృద్ధికిని సదాసహాయము చేయుచుండు డాక్టర్ (మిసస్) ముత్తులక్ష్మిఅమ్మాళ్ గారిచ్చిన వ్యాసమును చదువ కోరెదము. విద్యావతులైన స్త్రీలు ప్రతిదినము రెండుగంటలసేపు పాఠశాలలలో నుచితముగ చదువు చెప్పవలయుననియు, వారి కొధలుల (Girl Guide) సంఘములను, పరిశ్రామిక పనుల నేర్పించుస్థానములను, కూలిచే జీవించు స్త్రీలకొరకు విద్యాశాలల నేర్పరచవలెననియు, ఖైదులో నుండు స్త్రీలకు సద్విచారమును బోధించవలెననియు, ఇవన్నియు సాంఘిక సేవకు చేరిన కార్యములనియును, మిసస్ కజన్సుగారు సాంఘిక సేవా కాన్ఫరెన్సులో వక్కాణించిరి. ఇతరులకొరకు పాటుపడు స్త్రీల సంఖ్యయెక్కువ కావలయునని వీరి యాశయము.

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ఆకాశహర్మ్యములు.

వాయువిమానములు బయలుదేరినవని యందరెఱిగినదే. బెర్లిన్ దొరగారు వానిని భూమికి నాలుమైళ్లయెత్తున స్థిరముగా నిలుపుటకు దగునుపాయమును కనుగొన్నారు. ఇక నాకాశమున నిల్చి యుద్ధజిత్తులతో యుద్ధములు సులభముగా జరుపవచ్చును. పెద్దమేడలు గాలిలోనిలిపి కాపురములు చేయవచ్చును. ఎట్టివింతలు బయలుదేఱుచున్నవో!

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తోరణములు కట్టుకొందురు. వానివలన సిరులుగలుగుననియే మన నమ్మకము. వాని నితరుల కియ్యంగూడదనియు, నిచ్చినవారి భాగ్యముకొంత నశించుననియుం బెద్దలు చెప్పుదురు. అట్టి యాచారమే యాత్రికొఖండను వారిదియునై యుండవోపు.

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